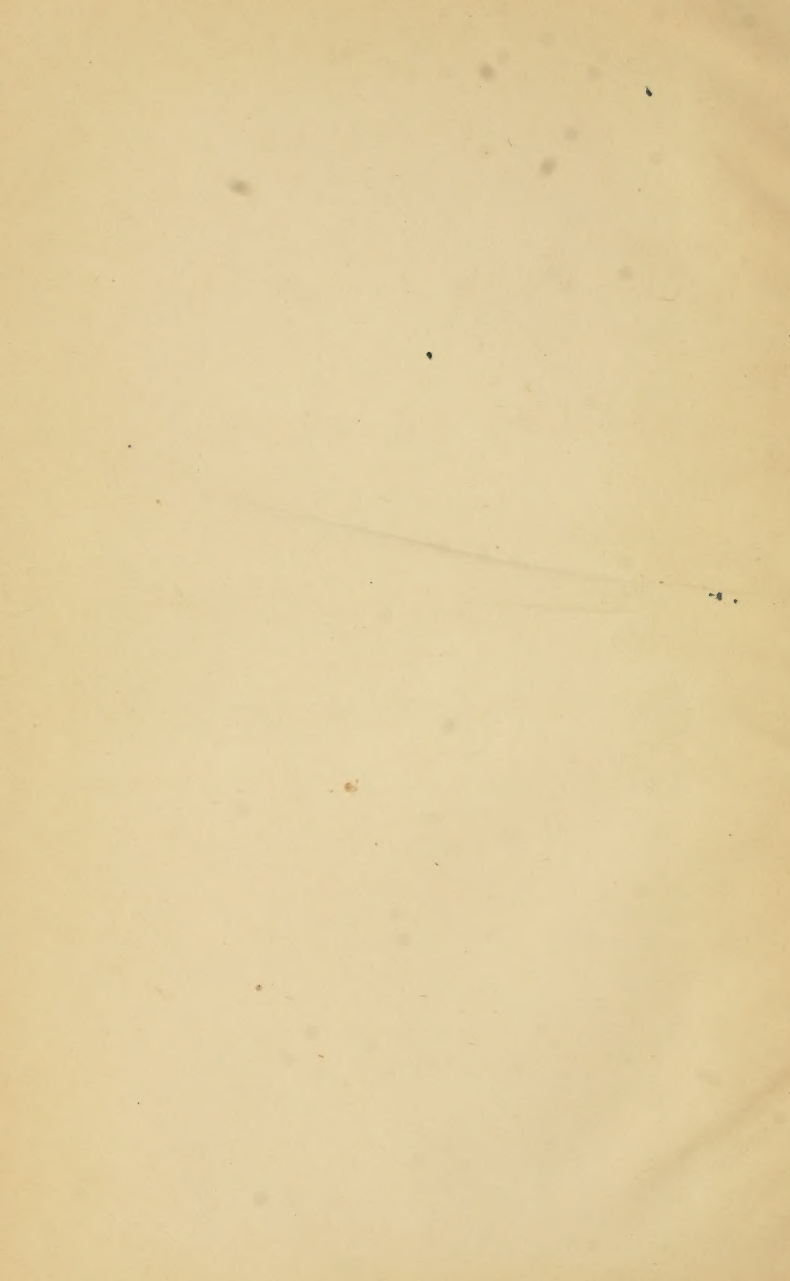




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Harbaugh, Henry, 1817-1867.
The fathers of the German
Reformed Church in Europe



THE
FATHERS
OF
The German Reformed Church
IN
EUROPE AND AMERICA.

BY
REV. H. HARBAUGH, D. D.,

AUTHOR OF THE "SAINTED DEAD," "HEAVENLY RECOGNITION,"
"HEAVENLY HOME," "BIRDS OF THE BIBLE," "UNION WITH
THE CHURCH," "LIFE OF MICHAEL SCHLATTER,"
AND "GOLDEN CENSER,"

"Like the tower of David builded for an armory, whereon there hang a
thousand bucklers, all shields of mighty men,"—SONG OF SOLOMON, iv. 4.

CONTINUED
BY
REV. D. Y. HEISLER, A. M.

VOL. IV.

LANCASTER:
J. M. WESTHAEFFER.

1872.

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ERRATA.

Page 9, 16th line from top, read "Strassburger" for Strasburger.

Page 16, 3d line from bottom, read "Sermon" for Sermons.

Page 71, 6th line from top, read "Baiern" for Bairen.

Page 151, 4th line from bottom, transfer the * to bottom of page 152.

Page 173, 9th line from top, read "lasting gratitude" for credit.

Page 228, 8th and 10th line from top, exchange the words "necessary and unnecessary," one taking the place of the other.

Page 239, 9th line from bottom, insert the word "round" at the end of the line.

Page 229, 2d line from bottom, insert the word "the" at the end of the line.

Page 344, 3d line from bottom, read "Lend" for Lord.

Page 370, 12th line from bottom, read "Order" for Orders.

Page 467 and 468, make the first line on page 468 the first on 467.

Page 482, 2d and 4th line from top, read "1833" 1843.

Page 487, 13th line from bottom, read "irregular" for regular.

TO THE

Disconsolate and Widowed Companions

AND

FATHERLESS CHILDREN

OF OUR

DECEASED MINISTERS,

THIS VOLUME,

WITH WHATEVER MAY BE REALIZED FROM ITS PUBLICATION,

IS

Affectionately Dedicated

BY THE

AUTHOR.



P R E F A C E .

WE here offer to the public the Fourth Volume of the "Fathers of the German Reformed Church in Europe and America," it being a continuation of the sainted Dr. Harbaugh's work.

We present this volume under the same general title as the others, although the work is wholly our own—even to the gathering of the materials. It contains memoirs and sketches of those of the Fathers whose ministry commenced subsequent to the year 1786, and terminated, with few exceptions, after the year 1850, and prior to 1872. The volume, therefore, brings the history of our deceased ministers, all of whom are included, down to the present time—the beginning of the year 1872. It contains memoirs and sketches, shorter or longer, of all those who have been in any way connected with the ministry of the German Reformed Church in this country, not included in the previous volumes. If any of these—even the humblest one—has been omitted, it was not owing to a want of interest or care on our part in the effort to make this work as complete as the nature of the case would permit. As far as it lay in our power to do so, we have hunted up the names and history of all such, as, in any way, were entitled to a place in these volumes.

With all our care, however, some omissions may possibly have occurred, and we shall be very thankful to any one who may point out these omissions, and in any way aid us in supplying the deficiencies in the future. The difficulty of getting at the

necessary facts in preparing a work of this kind is very great. Many excellent and well-meaning persons have an idea that whoever undertakes to write a history of this kind ought to do the whole work himself; and yet, without the active and cordial co-operation of persons living in the immediate vicinity in which these deceased ministers spent their lives and followed their high and holy calling, it is utterly impossible to get the facts which enter into their history, in such a life-like and realistic form as to make the history itself interesting and edifying to the general reader. A mere mechanical stringing together of lifeless facts can never make up anything which deserves the honored name of history. That a work may be worthy of this characteristic name, requires that the facts be detailed in such forms and connections as to bring up a real picture of the life and labors of those who were the actors—the living agents in the events which it is proposed to record. This demands, to some extent at least, the vividness of eye-witness descriptions.

In the present volume the same arrangement has been observed as in the previous ones. The memoirs or sketches follow each other in strictly chronological order. The time of entering the ministry is the primary date by which the arrangement is governed, and, in cases where two or more persons entered the sacred office in the same year, the one who died first occupies the first place in the volume.

To the collection of memoirs or sketches, in the more proper and legitimate sense of the term, we have appended, as in the earlier volumes, a large number of brief sketches or historical notices, which could not well be incorporated with the main body of the work, and yet possessed sufficient historical importance, local and general, to merit a place somewhere. Hence they are presented under the general and comprehensive heading—"Memorials and Annals."

In glancing hastily over this work it may appear as though comparatively too much space was allowed to some of the memoirs, and too little to others of perhaps equal or even greater importance. We have ourselves sometimes felt the

difficulty pressing upon us while getting up the sketches; and yet we could not avoid the difficulty without seriously impairing the general character and value of the work. In some cases the history is so involved and made up of so many separate and distinct incidents, that it necessarily required more space to get up anything like a well-connected and intelligible history than where the life and labors of an individual were more regular, and the several incidents in his history followed each other in logical order. The less prominent persons therefore often required the most work and the largest space to present anything like a readable and intelligent view of their life and disconnected labors.

We make no apology in sending out this Fourth Volume of the "Fathers"—nor do we ask any special favors in the way of a lenient judgment as to the merits of the work. We are fully conscious of its imperfections; but we have done our best to present the work in a satisfactory character to the reading public, and especially to the members of the Reformed Church, who are more immediately interested in the subjects presented. We have all along realized both the delicacy and difficulty of the subject, and we have written in the fear of God, and as under the constant feeling of accountability to the great Head of the Church. We have not put down a single word or phrase which, in our honest conviction, was not fully warranted, and when the slightest doubt arose as to the justice or propriety of any representation, we always expunged the dubious word or phrase. "What is writ is writ." Where any error in the facts detailed, or impropriety in the form of representation, is pointed out, we shall cheerfully make the necessary correction, and besides tender our sincerest thanks to the person or persons performing this kindly service.

As the work thus far completed is intended to be a faithful record of the lives and labors of our deceased ministers, we earnestly solicit the communication of any additional facts, which may serve to correct and complete the sketches or memoirs in future editions, should any be called for. We spent a great deal of labor and money, and patience, too, in

the matter of getting the necessary information, and yet, after having waited for weeks, and, in some cases, for months, without any satisfactory results, we had to go to work, and, with heartfelt grief, write out some of the sketches, as the best that could be done, in the meager and imperfect form in which they now appear. Parents, friends, widows of ministers, and ministerial brethren who lived in close proximity to the deceased, were, in many cases, written to without any satisfactory results, and only to make us feel sad in learning how little can be expected from some persons, otherwise well-disposed and clever, and pious even. There are, however, also many honorable and praiseworthy exceptions, noble specimens of earnest, active, generous and devoted friends of the Church and her sainted ministers. Were it not for the want of space we would be disposed to record here the names and generous deeds of such to their deserved and lasting honor. Their disinterested labors and generous assistance will, however, be found acknowledged in the foot-notes scattered throughout the several volumes.

We have now finished our task. We have finished it honestly and earnestly, and in love. We have endeavored to do justice to all the sainted dead. If a single word or syllable of an improper character has been written, we sincerely regret the mistake, and heartily ask forgiveness of God, through the mediation of Him who is "the propitiation for our sins, and not for ours only, but for the sins of the whole world"—who himself experienced all our temptations and trials, and knows our infirmities.

With sentiments of sincere and heartfelt gratitude to Almighty God—the Father of our Lord Jesus Christ—for having permitted us to carry forward and complete this work of the sainted Harbaugh, we here lay down our pen. "And now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

MOUNT ALTO, PA., January, 1872.

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THE FATHERS
OF
THE GERMAN REFORMED CHURCH
IN
AMERICA.

THE FATHERS
OF
THE GERMAN REFORMED CHURCH.

REV. THOMAS POMP.

1773—1852.

SELDOM, indeed, and only after long and uncertain intervals, does the history of the Church furnish us with a man whose private and public life presents so beautiful and faultless a picture as that of the venerable THOMAS POMP. His kind and amiable disposition, simplicity and gentleness of spirit, and his many other excellent social and domestic qualities, place him among the most eminent of that honored class of men whose lives are distinguished for their evenness of tenor, quietness, and peaceful relations with all mankind. Few men, if any, surpass him in these respects. All the accounts we have ever heard or seen of him uniformly bear testimony to his superior excellence and transcendent virtues.

Thomas Pomp was the only son of the Rev. Nicholas Pomp, whose history is given in a preceding volume of this work. His mother's maiden name was Antes, and not "Fisher," as given by Dr. Harbaugh.* He was born on the 4th day of February, 1773, in Skippack township, Montgomery

* See vol. II., p. 138.—The main facts of this sketch we gathered

county, Penna., where his father was then living, being in charge of several German Reformed congregations in that section of country. Thomas was early consecrated to God in baptism by his pious and devoted parents, and growing up in the bosom of a truly Christian family and amid its hallowed and elevating influences, we may be well assured that the blessed fruits of this early consecration and of the careful religious training which he subsequently received, began early to show themselves in the character and conduct of this highly favored child. In due time he realized and publicly acknowledged the claims of God upon his life and services, and was accordingly received into full communion with the Church by the solemn rite of confirmation.

The early childhood of Mr. Pomp was passed amid the quiet scenes and innocent sports of country life. When about ten years of age his father received a call from the German Reformed Church in the city of Baltimore, and removed with his little family to that place in 1783. With this change in his outward circumstances and relations, the life and habits of little Thomas must also have changed very considerably. His later childhood and youth, at a period when the deepest and most lasting impressions are made, were thus spent amidst the busy and ever-shifting scenes of city life. His facilities

during our ministry in East Pennsylvania. Since writing it, we have consulted Dr. Bomberger's sermons, and extracts also from Father Pomp's Record, kindly furnished us by the Rev. John Beck. See also *Ger. Ref. Mess.*, May 5th 1852.

for acquiring an English education were correspondingly greater here than in his country home; and this, added to the general advantage of city life, had, doubtless, much to do with the formation of his Christian character and the cultivation of his mind. Intellectually, as well as morally, he stood and grew up in the midst of the most favorable surroundings. His higher literary and theological studies he pursued principally, if not wholly, under the immediate care and supervision of his devoted and accomplished father, who was now, since 1790, pastor of some congregations near the place of his earliest ministerial labors, in Eastern Pennsylvania.

In the year 1793, when only twenty years of age, he entered the holy ministry, to the great joy and satisfaction of his pious parents, who, it seems, had steadily and with deep concern looked forward to this event.* In the same year he became pastor of several German Reformed congregations in Montgomery county, Pennsylvania. He remained in this first field only about three years, when he resigned the charge and accepted of a call to Easton, Pennsylvania, entering upon his duties in the month of July, 1796. The charge consisted originally of four congregations—namely, Easton, Plainfield, Dryland, and Upper Mt. Bethel.†

The congregations were at very inconvenient distances from Easton, his place of residence, rang-

* See vol. II. of this work, p. 136. His Ordination took place in the fall of 1795. Syn. Min., 1795, p. 16; and 1796, p. 18.

† He also supplied temporarily—Hamilton, one year; Lower Mt Bethel, seven; and Arndt's nine years.

ing from eight to twelve and some fifteen miles, and comprising an immensely large and extended scope of country. In addition to the vast extent of his field and the number of congregations, he had also other difficulties to contend with. The country around Easton was broken and hilly, the condition of the roads, at that early period, mostly very bad. The field was truly a large and laborious one, and required an immense amount of physical labor, much riding, and frequent exposure for its proper cultivation. "At the expiration of twelve years the Mt. Bethel congregation severed its connection with the charge, and Lower Saucon was admitted in its stead."*

In this extensive charge he continued to labor faithfully and with universal acceptance to the close of his long life—a period of fifty-six years. Several changes, however, were made in his field toward the close of his ministry. In the year 1833, after ministering to this people for a quarter of a century, he gave up the congregation in Lower Saucon, which, up to this time, had formed a part of his charge. This gave him some relief, and lessened to some extent the excessive labors of his calling. Father Pomp had already been in the ministry over forty years, and began seriously to feel the effects of excessive labor and the pressure of advancing years. He greatly needed rest, and eminently deserved to be relieved of some part of the burden which rested so heavily upon him. The

* Family Records.

people, whom he had so long and so faithfully served, were not insensible to his merits, and felt disposed to do what was right in the case. Steps were accordingly taken to procure him some assistance. The Rev. Bernard C. Wolff, who was then just entering upon his ministerial course, became associate pastor with him in the Easton congregation. This arrangement was rendered necessary by the gradual introduction and general prevalence of the English language among the citizens of the place, as well as by the increasing infirmities, advanced age, and excessive labors of Father Pomp.

Owing to the same general causes—his age and infirmities—he was induced in the year 1848 or '49 to resign the Plainfield congregation, the most distant point in his extensive charge. A few years later, in 1850 or '51, and for like reasons, an assistant was appointed to the Dryland or Hecktown congregation; and about the same time, or probably a little earlier, he was also kindly relieved from the active duties of the ministry in the church at Easton, while, however, he still continued to retain his former pastoral relation with some provision for his support, if we mistake not, up to the time of his death. It was with extreme reluctance, as we have been often told, that the aged patriarch consented to give up preaching "the Gospel of the grace of God" to the dear people whom he had so long and faithfully, and also with such universal acceptance, served; and to whom, accordingly, he was bound by the strongest and tenderest ties of Christ-

ian love and affection. In fact, all the members of his charge, with but very few exceptions, had been baptized, instructed and confirmed by him, and many of them also married, during his active ministry of more than half a century among them.

Few men have ever labored so long among a people with such unabated attachment and acceptance. Every person, within the bounds of his extensive charge, even now that he is dead and gone, speaks still with the greatest kindness and affection of the aged and venerable pastor, whose image still lingers, like a vision of beauty, in the memory of his grateful parishioners. Amidst the incessant changes and confusion which so frequently obtain sway in congregations and pastoral charges nowadays, it is pleasant and truly refreshing to meet with an instance of such warm and lasting attachment and rare fidelity to an aged and worn-out pastor. It shows what a strong hold the faithful and loving shepherd had upon their hearts and affections in the earlier and more active period of his ministerial life and labors in their midst.*

During his public ministry, extending over fifty-nine years or upward, Father Pomp baptized 7,870 persons; confirmed 3,616; married 2,059 couple; and buried 1,670.† These figures, taken in connection with what has been already said of the exposure, and the many thousands of miles of travel, through heat and cold, over hill and dale, will ena-

* These facts we gathered from personal intercourse with the people of Father Pomp's charge.

† Family Records.

ble us to form some idea of the nature and extent of his official labors.

As regards the general character, private and public, of Father Pomp, we deem it unnecessary to add much to what has been already said. His numerous friends throughout the extensive region of country over which his ministerial activity extended, are the best evidence of the high esteem in which he was held by the people of his own charge, as well as by others, who enjoyed the pleasure of his acquaintance. Wherever you go among the people of his field of labor, the name of "Father Pomp," as he was familiarly called, is mentioned with reverence and affection. Many of the more aged members of the Dryland and Plainfield congregations, even to this day, love to relate the little incidents which occurred in their former acquaintance and intercourse with their beloved pastor; and these pleasant incidents are almost universally illustrative of his good nature, innocence and genial spirit, and of the esteem and friendship which these excellent qualities inspired. Never, during all our extensive intercourse with those simple-hearted people, while preaching among them the gospel of Christ, did we hear a single unkind word spoken or a disparaging remark made in reference to their aged pastor and friend.

Such a character, sustained and kept pure and unsullied during a period of more than half a century of private and public intercourse with the people of his charge, constitutes the best and noblest

monument that any man living or dying could desire.

Father Pomp, so far as we could learn, was not a man of brilliant parts, extraordinary talents, or extensive acquirements. Both his natural endowments, as well as his literary and theological attainments, were of an ordinary character. His preaching was of a plain and practical kind, distinguished for its kindly and genial spirit rather than for its depth or power. His labors, however, both in and out of the pulpit, were always acceptable to the people of his charge; and his long-continued and unabated popularity show conclusively that he was not wholly destitute of those higher intellectual qualities which secure and maintain a controlling influence over the minds and hearts of men.

The great extent of his charge, and the distance of his country congregations from his place of residence, not only proved burdensome to him, but also interfered very materially with his usefulness. It is hard indeed to understand how those venerable men, the early fathers of the Church, could at all get round among the people, and accomplish anything of account in the way of direct pastoral labor. Every four weeks only, as a general rule, could they visit the members of their country churches, and then frequently only on Sunday, when the whole of their time and strength was required to fill the regular preaching appointments. Perhaps a few hours, at most, could be spent in visiting the people committed to their spiritual care

and supervision, during such a trip. Even when they left their homes on Saturday and did not return again until Monday, only a small and insignificant portion of their members could be reached and benefited by direct personal intercourse with them. Considering also the large number of funerals which would naturally occur in so large a district and require the pastor's attention, we cannot wonder that, in the way of strictly pastoral visitation and influence, so much had to be either wholly neglected or but imperfectly performed. Those things are mentioned in this connection for the purpose of accounting for the comparatively backward state of our churches generally in Eastern Pennsylvania, and, among the rest, those formerly served by Father Pomp.

The good men who labored and toiled in those extensive fields, and under such immense disadvantages, had of necessity to leave much good unaccomplished. For what, under the circumstances, actually was done, they merit the lasting gratitude of those among whom they lived and labored. Their extensive labors and herculean efforts deserve to be kept in everlasting remembrance.

Father Pomp, after "having served his generation," and accomplished the work entrusted to him, was "gathered to his people" in a good old age, full of years and weary of life, like a shock of corn fully ripe for the harvest. He died at his residence in Easton, Pennsylvania, on the 22d day of April, 1852, aged 79 years, 2 months and 18 days.

On the succeeding Sunday his remains, followed by an immense concourse of sorrowing friends, were reverently carried out and deposited in their quiet resting place, in the Easton Cemetery. On this solemn and interesting occasion a suitable discourse was delivered by the late Rev. Dr. Hoffeditz, in German, and another one in English, by the Rev. Dr. Gray. On the next Lord's day an appropriate funeral sermon, with special reference to the life and labors of the deceased, was preached in the German Reformed Church by the Rev. J. H. A. Bomberger. Thus were the solemnities of this sad occasion brought to a close. Long will the day of his burial, and the impressive services therewith connected, be remembered by the people of Easton, and especially by the members of the German Reformed church.

“ Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day ;
Nor sink those stars in empty night,
But hide themselves in heaven's own light.”

On the spot where his remains were originally deposited the members of his charge have erected a beautiful marble monument, as an evidence of their affectionate regard for him, who, while living, brake unto them the “bread of life,” the pledge of a blissful immortality and “reunion in heaven.”

Through the kindness of Mr. Abraham Kind, of Easton, Pennsylvania, we have been furnished with the following description of it :

"The monument stands near the center of the cemetery, in and close to the angle formed by the East and South walks, and about fifty yards from the gate leading into the cemetery from Fifth street. It is in the form of a pyramid, divided into two parts. The *frustum* has four faces—on three of which are found the inscriptions which I inclose. The top or upper half of the *frustum* rests on an ornamental base; in all, it is about ten feet high, simple in its structure and beautifully characteristic of the man in whose honor it has been erected."

On the several faces of the *frustum* are the following inscriptions:

WEST SIDE.

In memory of the Rev. Thomas Pomp, son of the Rev. Nicholas Pomp. He was born in Montgomery county, Penna., Feb. 4, 1773, and died April 22, 1852, in the 80th year of his age and the 59th year of his ministry.

NORTH SIDE.

The only son of one of the founders of the German Reformed Church in America. He early consecrated himself to the services of the Church of his father—he was ordained to the ministry of the Gospel in 1793. In July, 1796, he became pastor of the German Reformed Church of Easton, Penna., in which capacity he served that congregation until enfeebled by age and called to an eternal reward. His long and arduous ministerial labors and personal worth will ever be held in affectionate remembrance by a grateful people.*

SOUTH SIDE.

Erected by the congregation.

* Should be 1795. See note on page 17.

REV. LEBRECHT L. HINSCH.

1769—1864.

FATHER HINSCH, at the time of his death, was the oldest minister in the German Reformed Church in this country, being ninety-five years of age. He was a European by birth and education—a native of Anhalt-Coëthen, in Germany, where he was born in 1769. He prosecuted his academic studies in the University of Halle, and his theological course in Bremen.* Here also he was licensed to preach the Gospel when only about twenty years of age. In 1793, or quite early in 1794, he emigrated to this country, and subsequently settled in Creagerstown, Frederick county, Maryland, taking charge of the German Reformed congregation in that place and others in the vicinity.† On the strength of this call he was solemnly set apart and ordained to the ministry during the meeting of the Synod in Reading, Berks county, Pennsylvania, May 21st, 1794.‡ He remained in this first field of labor up to 1804, a period of ten years, when he removed to Adams county, Pennsylvania, and became pastor of the Arendt's charge, consisting of Bender's, Arendt's

* *Ger. Ref. Mess.*, Aug. 2, 1865.

† Tom's Creek and Apple's.

‡ *Syn. Min.*, 1794, p. 13.

Mary's Creek and what was then called the "Klein Kirche."

After laboring in this charge about thirty years, with varied success and amidst many difficulties and trials, as we learn from the records of those times, he removed, in 1834, to Piqua, Miami county, Ohio, and took charge of two congregations, namely, Piqua and Bremen. Here he continued his pastoral labors for nine years longer, when the infirmities of old age obliged him to cease from preaching, and to spend the remainder of his days principally in retirement.

In the year 1796 he was married to Mary Magdalen Troxell, who preceded him to the eternal world in 1832, after walking by the side of her husband in life's weary pilgrimage for the space of thirty-six years. He had six children—five sons and one daughter. Thirty-seven grandchildren and twenty-one great-grandchildren survived him. He passed over a pilgrimage of ninety-five years, and was in the ministry of the German Reformed Church for the extraordinary period of seventy-five years. During the last five years of his life he was blind.

"Father Hinsch was one of the many ministers whom the pious care of the Church of Holland prepared and sent over to cultivate the waste and destitute places in the German Reformed Church of North America. The last and only clerical link that united us with the Church and ministry of the last century was severed by his death. With him

departed the last pioneer provided for us by the Church of Holland, the last ministerial representative of the German Reformed Church of the eighteenth century. There is a strange interest, a fund of wise memories connected with a hoary being, whose life began before the American Republic. The incidents of his student life, the perils and privations of his pioneer ministry, the wild legends of the early settlers, the fast-departing customs of those earnest times, but dimly seen through the lowering shades of a receding century—all these he could describe to life—‘could tell of all he felt and all he saw.’ The traditions and incidents, remembered by these patriarchs, should be sacredly recorded, for they form such staple as history is made of.”

During his younger days, and while laboring in the East, Father Hinsch occupied a very prominent position in the Church. He was frequently sent as a delegate to Synod, attended regularly its meetings, and always took an active part in its proceedings. His name appears in connection with almost every important movement in which the Church was engaged. He took a very active part in the establishment of our literary and theological institutions, was frequently put on important committees, often as chairman, and his reports presented in this capacity are singularly just, discriminative, carefully prepared, and characterized by an admirable spirit of piety and moderation. He participated freely in the discussions on the floor of Synod, and offered many important resolutions. He served as a member of the

committee appointed to inquire into the difficulties connected with the establishment of the so-called Free Synod.* He was in fact closely identified with everything which pertained to the public interests of the German Reformed Church of that early and earnest period. His record in this respect compares favorably with that of any other man then connected with the Synod.

Father Hinsch was a thorough scholar, having been educated in the best institutions of the Old country, during the latter part of the last century. The simple fact that he enjoyed the confidence of the Fathers in Holland is decisive evidence of his good Christian character, as well as of his literary and theological attainments. He, however, labored under serious difficulties as a minister of the Gospel, and was never popular as a preacher. His voice was harsh and grating, his utterance rapid and indistinct, and his manner not very pleasing.†

In personal appearance, if we remember correctly the description given us, Father Hinsch was rather large, strongly built, and of a robust constitution. His long life and abundant labors, at any rate, would seem to confirm this idea. He was upon the whole an extraordinary character. Few men can boast of a pilgrimage so extended, of experiences so diversified, of a ministry so long, and of a life so replete with strange and exciting incidents—more than covering the former half of the present,

* Syn. Min., 1822, p. 17.

† Letter of Rev. Dr. Schneck.

and nearly all of the latter half of the past century, with all the wonderful changes in the general appearance of the country, and in the customs and habits of the people, which so long a period of time must necessarily have produced.

Father Hinsch died in Piqua, Miami county, Ohio, in the month of August, 1864, at the advanced age of 95 years.

REV. SAMUEL HELFFENSTEIN, D. D.

1775—1866.

THERE is a strange and melancholy interest connected with this aged "Father in Israel." He outlived, with very few exceptions, all the companions of his early childhood and youth, and for many years stood solitary and alone, like some stray and favored tree, spared by the relentless ax of the woodman, in a forest whose glory is leveled with the ground. He attained the extraordinary age of four-score years and eleven—his life-time extending over at least two or three generations. We stand with feelings of mingled wonder and admiration before so venerable a monument of the hoary past, and feel an eager desire to inquire into the strange experiences of joy and sorrow that must have entered into a life and history so long and so eventful as that of Father Helffenstein.

The subject of this memoir was born in Germantown, Pennsylvania, April 17th, 1775. His father was the Rev. John C. Albert Helffenstein, the beloved pastor of the German Reformed Church in the place of his nativity. His mother's maiden name was Kircher, a native of Philadelphia. He lost his father in 1790, when only fifteen years of age.*

* See Vol. II. of this work, p. 226.

His father was an able and successful minister of the Reformed Church, and occupied, during his brief ministry, two of the most prominent places in her connection. His mother seems, in her own peculiar sphere, to have been as justly celebrated as her husband; and when her son Samuel was of the proper age to enter upon a course of study preparatory to the holy ministry, for which he was piously designed by his parents, she brought him boldly to the Synod, then assembled in the city of Philadelphia, and cast him wholly and feelingly upon the spiritual care and guardianship of the members of that venerable body—the former associates in office of her husband—their “companion in tribulation, and in the Kingdom and patience of Jesus Christ.”

In his early childhood and youth Mr. Helffenstein was very delicate, and constitutionally weak and unpromising. “His frame was slender and frail, and his face and features almost effeminate.” It could hardly be surmised that this delicate youth, so unpromising in a physical point of view, would live to become one of the oldest ministers in the Reformed Church of America, and one of its chief ornaments. So little do we know of the future and of what God has in store for us. “His ways are not our ways; neither are His thoughts our thoughts.” When the Lord wants laborers in His vineyard He knows whom to call there; and calling them, He also makes provision, mediately or immediately, for whatever is needed to fit them for His service. It was so in the present case. The Synod generously responded to

the solemn and affecting appeal of the widowed mother, and took her fatherless child under its fostering care and supervision, and piously provided for his education.

He pursued his preparatory studies partly under the care of the Rev. Mr. Stock, of Shippensburg, and partly under the Rev. Dr. Melsheimer, pastor of the Lutheran church, in Hanover, York county, Pennsylvania. His theological studies he prosecuted under the Rev. Dr. William Hendel, the elder, pastor of the German Reformed Church in Race street, Philadelphia. After completing his literary and theological course, he was licensed to preach the Gospel, and ordained to the holy ministry in the year 1796 or '97.* He received, about this time, a call to the pastorate of the Boehm's and Wentz's congregations, in Montgomery county, Pennsylvania, which he accepted, and entered immediately upon the duties of his office. In 1798, the death of the Rev. Dr. Hendel caused a vacancy in the Race street church, in Philadelphia, and Mr. Helffenstein was unanimously called to become their pastor; and, having accepted this call, he entered upon his duties in the spring or summer of 1799. Here he labored with much zeal and fidelity for the space of thirty-two years. His pastorate of this Church was full of trouble to the servant of the Lord. It was the transition period in the history of this congregation, and could not well be expected to pass over without some storms and tribulations. Weary of life and conten-

* See the record in the case; Syn. Min., 1796, p. 19.

tion, he at length relinquished his charge, and retired, in 1832, to his private residence in the vicinity of North Wales, Montgomery county, Pennsylvania. Here he employed his leisure hours in literary and theological pursuits. In 1846, he published a system of Didactic Theology, which probably embodied the substance of his lectures to the numerous theological students, whom, at an earlier period, he prepared for the holy ministry.

As it may hereafter be a matter of historical interest to some, we insert here a list of the names of Dr. Helffenstein's students, as prepared by himself, with the words by which the list is prefaced.* He says:

"Having been informed that you wish to have the names and number of students that studied under me, I herewith send you a list, as far as I remember, viz.:"

Theo. L. Hoffeditz,	Jacob Mayer,	John Winebrenner,
Henry Gerhart,	John Zuelch,	John Rudy,
Isaac Gerhart,	Daniel Zeller,	George Mills,
Fredk. A. Scholl,	J. A. Strassburger,	Charles Knaus,
Jacob Scholl,	Saml. Helffenstein,	Samuel Seibert,
John S. Ebach,	Albert Helffenstein,	Daniel Hertz,
Martin Bruner,	Jacob Helffenstein,	Jacob Hassler,
George Weisz,	John Helfrich,	Henry? Snyder,
J. W Hamm,	Henry Bibighaus,	Benjamin Boyer.

This large number of young men, prepared for the ministry of the Reformed Church by Dr. Helffenstein, with few exceptions, became earnest and devoted laborers in the vineyard of the Lord, and firm

* In a letter to Dr. Harbaugh, dated July 14th, 1837.

and steadfast friends of our beloved Zion. His influence in this respect was very extensive in the matter of building up our congregations and cultivating our waste and destitute places. We may safely say that Dr. Helffenstein exerted a far greater influence on the Church in this indirect way than by his more specifically ministerial and pastoral activity. Most of these early students and laborers in the Reformed Church have passed away, but a few still "remain unto the present."

Dr. Helffenstein always took an active part in advancing the general interests of the Reformed Church. He was regular in his attendance upon the meetings of Synod, and participated freely in its discussions. He was frequently placed on important committees, took a deep and lively interest in the establishment of our institutions of learning, and labored faithfully for their prosperity. The various benevolent enterprises of the Church also met with his entire and cordial approbation, and were warmly advocated by him, both in private and on the floor of Synod. His name, in fact, stands identified with every good and noble cause which claimed the attention of the Church during his active life and ministry.

In 1824, the Synod, during its session at Bedford, Pennsylvania, resolved to establish a theological seminary in connection with Dickinson College, in Carlisle, Pennsylvania, and the officers of the Synod were constituted a committee to tender a call to Dr. Helffenstein as Professor of Theology in the institu-

tion about to be established.* This call he saw proper to decline; but he ever afterwards continued to take a deep and earnest interest in the prosperity of this "School of the Prophets."

The following description of Father Helffenstein's personal appearance we cheerfully copy. It is from the pen of the Rev. Dr. Sprague, of Albany, New York, in an account which he gives of a visit to the aged patriarch. He says:

"The cars arrived, in due time, at the South Wales depot, where I found waiting for me the Rev. Albert Helffenstein, Jr., to take me to his father's house, distant about one mile. His father is the Rev. Dr. Samuel Helffenstein, who has long been one of the most prominent ministers of the German Reformed Church, and who has now (1863) reached his eighty-ninth year, having been born in the earliest period of the American Revolution. He is a man of most venerable appearance, tall and slender, and stooping slightly, probably from the effects of age; is of a benign and intelligent aspect and a naturally bright eye, though it has almost ceased to perform its office, as he is barely able to distinguish the faces of his friends. His hearing, also, is considerably impaired, though a distinct utterance, in not much above the ordinary tone, is quite intelligible to him. His intellectual faculties, I should suppose, have scarcely failed at all; and his memory, so far as I could see, did its office perfectly. I have no doubt that his knowledge of the early German Reformed ministry

* Syn. Min., 1824, pp. 31-32.

is much greater than that of any other person now living. Of several who died between 1790 and 1800, he has perfectly distinct and intelligible recollections. His father was an eminent minister of the German Reformed Church in Germantown, and he was himself pastor of a church in Philadelphia, from 1799 to 1831, though his ministry, owing to several causes, seems to have been a scene of no little disquietude. On resigning his charge in Philadelphia he moved up to Gwynedd, where he has lived ever since. For four years he supplied the pulpit regularly in a place called Lower Saucon; but for a considerable time past he has not preached at all. And yet I could not see why, apart from this defect of his vision, he might not conduct the services of the sanctuary as well as ever. He has had great influence in the Church, and is the author of a highly creditable work on Didactic Theology. Three of his brothers and three of his sons entered the ministry—though one of his sons is connected with the New School Presbyterian Church. His son Albert has been for some time disabled, for the most part, for preaching, and lives with his father. He is a gentlemanly and intelligent man, a graduate of the University of Pennsylvania, and was for some time pastor of a church in Hagerstown, Maryland. By both the sons and father, and all the inmates of the house, I was received with a degree of hospitality and kindness that has made my visit, to myself at least, a memorable one.”*

**Ref. Ch. Mess.*, Dec. 9th, 1863.

In the year 1797, Dr. Helffenstein entered into matrimonial relations with Anna Christina Steitle, only child of Emanuel and Catharine Steitle. He had twelve children, four of whom survive him. Three of them were ministers of the Gospel, two of whom, since his decease, have followed him to the eternal world; the third one is still engaged in the active duties of his office.

With so large a family depending upon him for support and requiring his attention, we may well suppose that he had his heart and his hands full. Yet all these children were cared for amidst the labors and anxieties of a city charge, during a period of extraordinary difficulties and trials. Many a good man would have sunk under this immense burden and given up in despair; but the energy and perseverance of Dr. Helffenstein carried him safely through. It was only after laboring in the ministry, earnestly and faithfully, for the period of thirty-five years, and undergoing untold hardships in connection with the difficulties in the Race street church, Philadelphia, that he withdrew from the scene of conflict, and, at the same time, from the active duties of the ministry. While living in retirement, however, he was not altogether unemployed. He frequently preached for his ministerial brethren, and also, for a term, regularly supplied the congregation in Lower Saucon, Northampton county, Pennsylvania. A few of the older members of this congregation still remember him as their faithful pastor, and speak of him with much tenderness and affection.

The family to which Dr. Helffenstein belonged bears the enviable reputation of having furnished the German Reformed Church of this country, either directly or indirectly, with a larger number of ministers than any other single family on record. And this priestly character of the family seems to have come down from the remotest period of the Reformed Church in the Old country even. Its ministerial history runs back probably to the time of the Reformation, furnishing a striking illustration of God's faithfulness to them that fear Him and keep His commandments.

The pulpit abilities of Dr. Helffenstein are said to have been of a high order. Indeed, this is characteristic of the family. Most of them were pleasant speakers, having an easy flow of language, accompanied with strong and ardent feeling. If such an emotional nature, when unguarded, is in danger of running into extravagance and lawless enthusiasm, it also peculiarly fits men, under proper culture and restraint, for becoming agreeable and efficient speakers. Such was the case, as far as we know, with Father Helffenstein. Both in the congregations which he served, and among his ministerial brethren, he occupied a very prominent position.

Long and wearisome was the pilgrimage of the aged father. His life extended over a period of more than four-score years and ten. His labors, especially in the earlier period of his ministry, had been many and arduous. His life was, in many respects, a busy and eventful one; and his long and

faithful services in the German Reformed Church entitle him to lasting honor. His name will ever be held in grateful remembrance.

Of the last illness of Father Helffenstein, and the particular circumstances connected with his death, we are not fully informed; but his end is said to have been calm and peaceful, and illuminated with the hope of a blessed resurrection and life eternal in the world to come. He died at his residence, near Gwynedd, Montgomery county, Pennsylvania, October 17th, 1866, aged 91 years and 6 months. His mortal remains were deposited in the "family vault," at North Wales, Pennsylvania, beside those of his faithful companion, who preceded him to the eternal world, January 12th, 1860, in the 81st year of her age.

"The grave is now a favored spot
To Saints who sleep in Jesus blest,
For there the wicked trouble not,
And there the weary are at rest."

REV. GEORGE BOGER.

1782—1865.

FATHER BOGER was born December 15th, 1782, in Rowan county, North Carolina, in the same community in which he subsequently lived, labored, and died. When, and by whom, he was baptized and thus brought into the covenant, does not appear, but, in all probability, this ordinance was administered by the Rev. Samuel Suther, who, from the year 1768 to 1786, preached in that region of country, and is supposed to have founded most of the German Reformed Churches in that section of the State.*

In early life he was admitted to full membership in the German Reformed Church by the rite of confirmation, administered possibly by the Rev. Jacob Christman, who, during the meeting of Synod at Reading, Pennsylvania, in 1794,† was “proposed for the ministry;” and, in 1798, was examined and ordained in response to a petition “from six congregations in North Carolina, asking that Mr. Christman, from their vicinity, might be ordained as their minister.” Or perhaps he was brought into the

* See Vol. II., p. 158, of this work.

† Syn. Min., 1794, p. 13, and 1798, pp. 22-23.

Church by the Rev. Andrew Loretz,* who, "about the year 1798, commenced preaching and ministering in a wide field, embracing a large part of both the Carolinas, from Orange county, in North Carolina to beyond the river Saluda, in South Carolina, a distance of nearly two hundred and fifty miles. He is said to have been a man of much ability as a preacher. He was zealous in his work, and success crowned his labors. He was active in the ministry up to the time of his death, which occurred in 1812." Or *possibly* he may have been confirmed by the Rev. Samuel Weyberg, son of the Rev. Dr. Weyberg, of Philadelphia, who, about this time, made a missionary tour to the State of North Carolina, and spent some years in the region of country in which Mr. Boger was born and reared.

This last supposition has most in its favor. At any rate, some time after his confirmation, in the year 1799, he commenced his studies preparatory to the holy ministry, under the direction of the Rev. Mr. Weyberg. In the memoir of this good and active man—a genuine pioneer—prepared by his son, and found in another part of this work, † Mr. Boger is referred to in terms of the highest praise as a young man of much promise, modest, pious, and earnest, concerning whom the aged servant of Christ,

*See Vol. II., of this work, p. 403. Dr. Harbaugh calls him "Lentz," which is evidently a mistake of the printer, who, in the sources consulted, substituted this name for that of Loretz. He states, in a note, that "Loritz" had been suggested as probably the correct form. Loretz, however, is the true name. See his memoir in another part of this work, Vol. III., pp. 15-20, where this subject is fully discussed.

† See Vol. III. of this work, pp. 42-57.

we are told, often spoke, and that with much feeling and evident satisfaction.

For some reason not stated Father Boger remained under the care and tuition of Rev. Weyberg during only a part of his theological course. He completed his studies under the Rev. Andrew Loretz, already referred to as preaching in parts of North and South Carolina, from 1789 to 1812. He was ordained to the Gospel ministry in March, 1803, and placed over the German Reformed Churches in Rowan and Cabarras counties. By what authority he was ordained does not appear.

"In the year 1818, he attended the meeting of Synod at Carlisle, Pennsylvania, and was received as a member of that body. He continued to labor in his charge, extending his labors to other counties, and also in South Carolina, until 1830, when he was succeeded by the lamented Rev. Daniel B. Lerch. After the death of Mr. Lerch, in 1834, he partially supplied his former charge for a number of years. He preached 308 funeral sermons, baptized 1,919 children, confirmed 607 persons, and solemnized 301 marriages. For many years he was not able to preach, but the deep interest he felt in the welfare of the Church continued unabated in his last days. Truly he was a good man—kind and affectionate in all the relations he sustained. At his own request, a sermon was preached at the house by Rev. J. B. Anthony, of the Lutheran, and another at the church by the Rev. Thornton Butler, pastor of the German Reformed Church."*

* West. Miss., Nov. 9th, 1865.

Father Boger died, after living many years in peaceful retirement among his friends, in Cabarras county, North Carolina, June 19th, 1865, aged 82 years, 6 months and 4 days.

He was tall and slender, had little enterprise and not much energy of character; but sincerely loved the Church of his choice, and devoted himself to her welfare and prosperity. He was a good man; quiet, reserved and of few words. He rests in peace.

REV. FREDERICK A. RAHAUSER.

1782—1865.

FATHER RAHAUSER was one of the pioneers of the German Reformed Church in this country, both east and west. He was one of that noble and heroic band of men, who, for the love they bore to Christ, were willing literally to leave father and mother, and sisters and brothers, and home, with all its endearments, to go forth into a wild and but partially cultivated country to proclaim the "good news" of life and salvation to their fellow-men. These early heralds of the cross had untold hardships to endure in the prosecution of their ministerial work; and it required a vast amount of moral courage and Christian fortitude and grace to enter upon such a calling.

The aged and venerable father, whose life and labors we here record, entered the ministry in 1807, when the country was comparatively new and wild; but he was fully equal to the task. He had not only courage to face these difficulties, but power also to labor successfully, and approve himself a faithful servant of Christ, and a devoted pastor and friend of the Church in whose service he stood.

"He was an earnest preacher. His love for our Heidelberg Catechism at once declares his appreci-

ation of its influence as a nurturing power over the youth. His catechetical classes, and the number of catechumens whom he led to the altar to receive confirming grace, proclaim him to have been a faithful pastor. Though we feel he has done much, yet, being of a modest nature, from him we have heard no wordy parade of his labors. His natural disposition, confirmed, too, by grace, rather led him to cultivate a keen sense of unworthiness. His contemplations of the blessed Cross seem to have left him in a self-abasing frame of heart. Nothing had he done; all had been accomplished by his dear Master. Unspeakably comforting to him was it to surrender himself into the hands of his Saviour. Few words, and these earnest and eloquent with meaning, which he occasionally uttered, announced to the writer that such was the usual state of his mind. And so, he had little to tell of his ministerial labors, and that little, which is now available, was drawn from him as replies to questions addressed to him on the subject."

Frederick A. Rahauser,* born in York county, Pa., in 1782, was the son of Daniel Rahauser, a farmer and weaver. He was brought up to the calling of his father till he was twenty-one years old. One of his main reasons for learning the trade of coverlet weaving was to shield his timid and bashful spirit from a more public and open life among the people. To such an extreme degree did this shrinking mod-

* See two interesting communications in the *Ref. Ch. Mess.*, of Aug. 2, 1865; one of them by Rev. G. B. Russell, from which this sketch is principally taken.

esty and retiring spirit carry him, that he never visited his neighbors living only a mile from his father's house.

He lived in an ignorant community, which was not as sinless as it was simple. So he grew up with others, and for four months only he attended an English school. He was thought rather smart by the neighbors; and this, together with the fact of his good character, led many to speak to him as a proper young man to study for the holy ministry. He did not at first, however, feel the force of this part of the outward call to the work of preaching the Gospel. He flatly refused, owing in part to his bashful habit; and not until some time after his catechization and confirmation, which took place in York, when he was fifteen years old, did he take it seriously to heart. Then, having been brought to feel, under the power of gracious nurture, that he was not his own, but belonged to His faithful Saviour Jesus Christ, in body and soul, in life and death, it was, that the duty of preparing to preach these truths to others came home to him with a force that could not be innocently resisted. His humble and quiet trade, that he had selected in order that he might be able to stay at home, was now to be given up for the very opposite kind of life in the discharge of the public duties he would assume.

Having got a clearer insight into the grace and truth of the gospel, he was willing to do anything for Jesus. But at the very first he met with much unexpected delay and refusal in his purpose to study

for the ministry. His health finally gave way, however, under his longings, and his labors then at the loom had of necessity to cease.

His earnest mother and loving sister now came to his aid, and joined their united plea for his father's permission, that he might begin his preparatory studies. His pastor, also, the sainted Father Wagner, spoke to his father and urged him to allow Frederick to study, if he desired it.

The age of twenty-one years was finally reached before consent was gained; and then, with joyful hope, yet at the same time with trembling fear, he began the dry details of the Latin grammar. How many other young men are kept out of a life of usefulness in the holy ministry by no longer delays, and no greater hinderances than those our reverend Father had to meet and overcome. Those were the days, too, when no friendly colleges and theological seminaries stood with inviting arms to help earnest young men forward.

He accordingly commenced to study privately, under the tuition of his brother, Rev. Jonathan Rahauer, at Hagerstown, who, being eighteen years older, had already entered the ministry, having studied with Father Hendel, at Lancaster, Pa.

His first efforts at study were successful, and to his friends satisfactory. He then for two years afterwards studied with Rev. Melsheimer, a Lutheran minister at Hanover, Pa., who is represented as having been a fine scholar, and especially a good linguist, whose instructions were considered valuable.

His theological studies were at length pursued for some two years more under the care of Rev. Daniel Wagner, at Frederick, Md., where he completed his course. During the last year of his stay with Mr. Wagner, at Frederick, he supplied several congregations with preaching; as at Middletown, Md., Shepherdstown and Martinsburg, Va., and also several points farther up the valley of Virginia, then called the German settlement. Rev. Dr. Mayer, afterwards professor in our theological seminary, was at that time his fellow-student and co-laborer in these first efforts at preaching.

In 1808,* at the age of twenty-six, he was regularly ordained to the office of the holy ministry by the authority of the Synod, at New Holland, Pa. Of the committee appointed to conduct the ordination services, whose solemnity was never forgotten while he lived, were Rev. Father Hinsch and Rev. John Faber, of blessed memory.

Father Rahauser served, during his active ministry of nearly half a century, several large and laborious charges, which are now some of the most prosperous and prominent places in the Reformed Church. In those early days all our ministers did hard work; for then laborers were yet fewer than now, when we so much need so many more to enter and reap the plenteous harvest. His first settlement was at Emmitsburg, Md., in the summer of 1808. This charge, which he served with great acceptance for about eight years, then included Gettysburg, Tan-

*Syn. Min., 1807, pp. 43, 45.

eytown, Apple's, and other distant points. Some of the congregations were seven, ten, twelve, and even twenty miles apart. But during all his hard service his general health was good, so that he rarely failed to meet an appointment.

In the fall of 1809, he married Miss Elizabeth Wagner, daughter of his old pastor and teacher. They were blessed with six children; of these, two died before coming to years of maturity.

He accepted a call, in 1816, to the church at Harrisburg, Pa., to which he ministered till 1819, when he removed to Chambersburg, Pa. To this charge he gave his matured and most vigorous labors; and there faithfulness also was attended with success for a period of seventeen years.

In 1836, he removed to Tiffin, Ohio, and for four years was pastor of our church in that city. In 1840, he took charge of some country churches in Sandusky and Seneca counties, in a region called the Black Swamp. Here he continued the work of his ministry till declining years and failing energies disabled him from the active duties of his holy office. Since 1854-55, he had been living in the family of his son, George F. Rahauser, one of the original seven members, and first elder of Grace Church, Pittsburg, Pa. Here, receiving those kind attentions which filial love and Christian duty can best bestow, he has gently come to his end full of days, in a good old age, like as a shock of corn is gathered in his season. And now he rests from his labors; and with all the fathers he has joined the general as-

sembly above, with many of those also whom he had taught the way to the gates of glory, who are now shining stars in the crown of his rejoicing. His life, so well ended, is to us all a lesson of humble faith. Always objecting to parade and vain show, and shrinking from the notice and praise of men, it was difficult to draw from him even these meagerly detailed facts in his life. He never made any display of his labors, and did not keep an account of how many sermons he preached, how many confirmed, how many married, how many buried, and how many miles he traveled, nor what he thought to be the fruits of his faithful and manifold labors.

His main object was to preach the gospel in its simple purity and power to save. He was satisfied that he did the best he could, as of the ability which God gave him. He was a plain and earnest preacher, a faithful pastor, and an honest steward.

We may properly characterize his ministry, considering all things, as a successful one. He was especially blessed in his power to interest the young, and bring them into his catechetical class; and his confirmation services numbered sometimes thirty or forty, and even fifty souls, on a single occasion. This success in some other systems of religion would have been considered a "great revival." But with him, as indeed with our Reformed Church generally, it is the proper fruit only of faithful Christian nurture.

In all his useful and successful labors he yet claimed no merit of his own. Some time before he died, in an interview with him, at which we gleaned

these facts, he said: "In view of all, I feel ashamed sometimes that not more has been done. Yet I feel satisfied that I did the best I could. All is but the fullness of Christ. I have an *unswerving faith* that Jesus, our Saviour, whom I have preached to others *is mine!*"

Toward the last he complained of his failing memory, but never of his faith. When, at our last visit to him, we, in order to test his memory and faith, asked him about the Creed, he joyfully replied: "Oh the Creed! why that is the basis of our Catechism." He heartily repeated it with us in our last prayer with him. He died at the residence of his son, East Liberty, near Pittsburg, Pennsylvania, July 15th, 1865, aged 83 years and 4 months.

After calmly and patiently enduring the painful ills of old age, he fell gently asleep in Jesus. The heart that rested in confident faith upon the person and merits of the Lord Jesus, now sweetly reposes on the bosom of his Redeemer.

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REV. JACOB CHRISTIAN BECKER, D. D.

1790—1858.

It is with feelings of unmingled pleasure that we record the long life and abundant labors of this eminent and successful servant of God, whose life and history are so intimately connected with the growth and prosperity of the German Reformed Church in the eastern portion of Pennsylvania.

Jacob Christian Becker, the subject of this memoir, was the only son of the Rev. Dr. Christian Ludwig Becker, and Adelheit, his wife, whose maiden name was Ahlers. He was born January 14th, 1790, in the city of Bremen, North Germany, where his father then lived as a "candidatus theologiae," and "pursued his studies with great diligence, occasionally preaching for the pastors of that city, and devoting part of his time to the education of young men preparatory to entering the ministry." *

In the year 1793, the parents of young Becker left their native country to seek a home and a sphere of usefulness in the New World. They arrived safely at Baltimore, Md., in July or August of the same year. Dr. Becker, having received a call from the Reformed congregations in and around Easton Pa., settled in that place soon after his arrival in this

* For a sketch of his life, see Vol. III. of this work.

country. Here he remained only about eighteen months; when, in obedience to a call from Lancaster city, he removed with his family to that place in March, 1795. In this place he labored with great zeal and acceptance for the space of eleven years—up to 1806.

It was during the residence of Dr. Becker in this city that his son received the first rudiments of his education and laid the foundation for his future eminence. He attended the High-school in Lancaster city, or what was properly the old "Franklin College," which but a short time before had been chartered by the Legislature of Pennsylvania, with special reference to the education of the citizens of German origin. Here he pursued, under the eye of his learned father, a regular course of study, including the various English branches and the classics, and no doubt also the German, his native tongue, in the knowledge and use of which he was afterwards so highly distinguished. Very few men, indeed, excelled or even equaled him in this respect. In the classics, also, especially the Latin, he was perfectly at home. He was likewise a good Hebrew scholar.

During his school-boy days young Becker was in very delicate health; often so feeble that he could hardly attend to his studies. In consequence of this, perhaps, constitutional weakness in his childhood and early youth, his parents kept him very closely confined to the house. In their great love and anxiety for their only son, they scarcely ever allowed him to go out into the open air. This course,

so well meant, only aggravated his disease and rendered his health still more delicate. In simply going to and coming from school he would often contract a severe cold, and in this way his life was one of great and continued suffering.*

These incidents in the history of young Becker, as we shall hereafter see, had much to do with the choice of his future course in life. With all these disadvantages, however, arising from the delicate state of his health, he made rapid progress in his studies. His mind was being developed, strengthened, and richly furnished with stores of useful knowledge. At this period he was preparing himself for his successful ministerial career in the future.

While his mind was thus being cultivated and his intellectual powers strengthened, his spiritual interests were not overlooked by his pious parents. In his infancy they had, with loving hearts and pious hands, brought their only son to the altar and dedicated him to the Lord in the ordinance of holy Baptism; and at a subsequent period their parental vows and covenant engagements were personally assumed by the son, when, by the rite of confirmation, he was received as a full member of the Church—the body of Christ.

In the spring of 1806, Dr. Becker received, for the second time, a call from the Reformed Church in

*These facts in relation to his childhood we learned from Dr. Becker himself. During our residence in Bethlehem, Pa., as pastor of the German Reformed Church, we had frequent opportunities of visiting him; and he was always delighted to speak of the events in his early childhood and youth. Many a pleasant hour we spent in his company, in listening to him while recounting the deeply interesting incidents connected with his early life and ministry.

Baltimore, Md., to which place he removed with his family in July of the same year. Here the subject of this sketch continued to pursue his studies, classical and theological, under the care and tuition of his able and venerated father. He entered the ministry when quite young—not more than eighteen years of age—being licensed and ordained at the meeting of Synod in Germantown, Pa., May 17th, 1808. (Min. pp. 45–46.)

His first pastoral charge was Manchester, Carroll county, Md. This charge was composed of a number of congregations, requiring a vast amount of labor and exposure to the inclemency of the weather. He naturally dreaded this, in view of the delicate state of his health; but, strange to say, this very exposure and continual exercise in the open air, riding over hill and dale, both by night and by day, had just the opposite effect. His health rapidly improved under this new mode of life.* After laboring between three and four years in this extensive charge, he received a call from some congregations in the neighborhood of Kreidersville, Northampton county, Pa. It seems that young Becker, coming to this region of country on a visit to some friends, was asked to preach for them. He did so; and this led to his being called to take charge of this field, where he spent the remainder of his life with such abundant success. The Lord, who led his youthful feet

* This improvement in his health, by reason of his constant outdoor exercise and bodily exertion, as he himself informed us, determined him eventually to add the profession and practice of medicine to the office and duties of the holy ministry.

to this extensive field of labor, already ripe for the harvest, was with him there and blessed his efforts beyond measure.

His charge consisted originally of six congregations, namely: Allen, Moore, Hanover, Lehigh, Towamencin and Ross, located partly in Northampton and partly in Lehigh county. In the minutes of 1829, only five congregations are given as constituting his charge—Ross, which lay beyond the Blue mountain, having perhaps been given up and connected with some other charge. His field of labor continued to be the same till about the year 1847 or '48, when he took charge, in addition to his other congregations, of Lower Saucon, and also commenced preaching in Bethlehem, where, about the year 1850, he organized the present large and flourishing congregation. About the same time he removed with his family from the neighborhood of Kreidersville to Bethlehem, where he spent the remainder of his days.

From the vast extent of his charge, embracing towards the close of his life eight regularly organized congregations, and extending from the Saucon valley, south of the Lehigh, to the foot of the Blue mountain range, some sixteen or twenty miles north, we can easily see what an enormous amount of labor it must have required to meet its ever-increasing wants. After his health was once fairly established, he exhibited the most astonishing powers of endurance, laboring almost incessantly, being out by day and by night, preaching the gospel on the Sab-

bath, and visiting the sick and the dying during the week. The instruction of the young, also, in the doctrines of the church, previous to their confirmation, required a large share of his attention. This part of the ministerial work has always received more attention in the German portions of our Church than in those which are prevailing English. In this good work Dr. Becker took a special interest; and many of those whom he instructed in their youth, and brought into the Church, still speak with much feeling of his deep earnestness and heartfelt solicitude for their spiritual welfare. The burial of the dead, also, with its services both at the house and in the church, very much increased the labors of the ministers who formerly occupied that particular field. These funeral services were of vast account in those days, when ministers were scarce, and had to serve six to eight congregations. On such occasions the pastor had an opportunity of making up to some extent for the deficiency in regular Sunday preaching. Much good was accomplished by these extra services—services performed at the house of mourning, and under circumstances when the hearts of the people were tender and susceptible of good impressions. In the discharge of his diversified duties Dr. Becker was ever earnest and faithful.

Besides this enormous amount of pastoral labor, Dr. Becker also paid special attention to the preparation of young men for the gospel ministry. Many of his former students are still in the field, earnestly engaged in the good work of preaching the gospel

of the grace of God, and administering to penitent believers the sealing ordinances of the Church. Among those whom he instructed and prepared for the sacred office, we may mention the Revs. J. Geiger, H. Koch, J. LaRos, S. Riegel, C. Zwisler, D. Kemmerrer, Samuel Hess, W. Weinell, W. T. Gerhard; also, Drs. N. P. Hacke and Dietrich Willers, and later still, Rev. Horace Daniel, I. E. Graeff, in part, and two of his own sons.*

Dr. Willers, one of his former pupils, and an ardent admirer of his theological teacher, speaks in unmeasured terms of Dr. Becker's abilities as an instructor, as well as of his many excellencies as a Christian and as a minister of the Gospel. The estimation in which Dr. Becker was held by the Church at large is seen in the fact that in the year 1839, he was elected, and received a call, as professor in our Theological Seminary at Mercersburg. This call he saw fit to decline, regarding himself as better fitted for the pastoral office than to fill the professorial chair.

Besides the duties of the sacred office, which, in his large and laborious field, were sufficiently arduous for any ordinary man, Dr. Becker also devoted a large portion of his long and eventful life to the practice of medicine. As a homœopathic physician he stood high in the estimation of the public. During a period of twenty-six years he discharged the

* These facts are taken principally from an interesting article on the death of Dr. Becker, and his extensive labors during life, by the venerable Dr. Dietrich Willers, who kindles into a spirit of genuine admiration while recounting the virtues and labors of his venerable friend and teacher. (See *Kirchenzeitung*, Oct. 1, 1858.)

responsible duties of a practicing physician. His practice, too, was very extensive and successful. Many of the poor of his charge were thus attended to physically as well as spiritually. The question as to the right and expediency of connecting any such secular calling with the office of the holy ministry cannot, of course, be satisfactorily discussed in the limited space afforded by this brief memoir. All we wish to say in this connection, is, that Dr. Becker was just as eminent in healing the physical diseases of his parishioners, as he was successful in ministering to their spiritual necessities. Perhaps few men have been more uniformly successful in the practice of the healing art than Dr. Becker.

Soon after being settled in the Kreidersville charge, Dr. Becker was joined in the bonds of holy matrimony with Miss Susan Dreisbach. This union was blessed with ten children: seven sons and three daughters. Two of his sons entered the ministry of the Reformed Church, and are still faithfully serving their Master in the sacred office, the one in Monroe county, and the other in a part of his father's field, in Lehigh county, Pa.

Dr. Becker was a warm friend of the Church of his fathers; and, during all her troubles and conflicts, he remained faithful and true to his spiritual mother, and was always found ready to defend her doctrines and her customs when assailed. He labored earnestly and uninterruptedly during half a century in her midst, and only at the end of his life did he cease from the active duties of his office. And now

that his own personal service is closed, he still continues his good and noble work through the agency of those whom he prepared for the sacred office. His influence over the minds and hearts of these was very great; and now that the good man is no more on earth, they cherish with unfeigned love and gratitude the memory of the departed. Only when, in the light of eternity, the accumulated results of his own ministry, and those of the ministerial labors of his pupils and successors in office, shall be seen, will it fully appear how much good he was the means of accomplishing. For ages to come the Church will continue to feel the influence of his long, laborious and earnest ministry.

In the literary and theological institutions of the Church, as well as in the cause of missions and beneficiary education, Dr. Becker always took a deep and lively interest. Even to the close of life, as we are able to testify from personal observation, he read with intense interest the accounts of our benevolent operations; and it did his heart good to hear of the prosperity of Zion.

During the last illness of Dr. Becker it was our melancholy privilege and pleasure, as pastor of the Reformed Church in Bethlehem, to be often with him. He bore his sufferings, which were frequently very severe, with Christian fortitude and resignation. Not a word of complaint escaped his lips. He looked upon his afflictions as sent of God, and meekly submitted to the merciful appointments of Providence. He had many friends. These all felt a deep interest

in him during his sickness, and frequently came to inquire after the condition of their beloved pastor. His ministerial brethren also frequently came to see him. He was always glad to have them come. The large number of ministers of different denominations who attended his funeral afford the best evidence of the high estimation in which he stood as a "companion in tribulation, and in the kingdom and patience of Jesus Christ."

His death, which was somewhat unexpected, produced a profound sensation in the community at the time, and all felt very keenly the heavy loss which the Church and the public generally had sustained in his death. Just ten days previously we paid the last sad tribute of respect to the memory of the Rev. Dr. Hoffeditz, his bosom friend and companion in the work of saving souls. They entered the ministry nearly at the same time, labored in charges contiguous to each other, were equally true-hearted and faithful to the Church and to one another, suffered about the same length of time, and left the scene of their earthly labors and toils within ten days of each other, to enter upon the higher and purer and holier service of their Lord in the Church Triumphant on high. "And I heard a voice from heaven, saying unto me, write—blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

As a minister of Christ, Dr. Becker not only "preached the Gospel publicly and from house to

house" to his faithful parishioners, but also exercised over their confiding hearts and minds a silent and controlling influence by his daily intercourse with them in the festivities of the social circle, beside the bed of the sick and the dying, at the open grave and in the chamber of sorrow. The combined influence of such a life cannot well be computed. Eternity alone, when unfolding the records of the ages, will exhibit the sum total of the influence, direct and indirect, of such a life and history. This unknown region—the home of the blest—we do not wish to invade. We shall only yet linger a few moments at the close of our pilgrim's journey.*

Many a long and weary day had the good man lived and labored in the vineyard of his Master, and faithfully cultivated the garden of the Lord. Many of those beautiful plants and "trees of righteousness," which, by his ministry, were set in its rich and productive soil, fostered and reared by his tender care and solicitude, moistened by his tears, and fitted for heaven, have already gone before him, to bloom in richer soil and beneath a milder sky and warmer sun, and to shed their sweet fragrance over the dear homes of the blest. As a physician, spiritual and bodily, he often stood beside the bed of sickness, ministering comfort to the afflicted and distressed, either restoring them again to life and health, or softening the pillows and alleviating the pains of the dying. Such an office, and such a work, an

* The closing paragraphs, relating to the last sickness and death of Dr. Becker, are extracts from our funeral discourse, spoken on the occasion of his burial.

angel might have craved as worthy of his God-like powers.

'Tis not a cause of small import
The pastor's care demands—
But what might fill an angel's heart,
It filled a Saviour's hands.

Such was the office, high and responsible, in which our departed brother "served his generation;" but neither the dignity of the office, nor the fidelity with which he discharged its solemn duties, nor yet its intimate connection with the present and future welfare of men, could shelter him from the power of disease, or rescue his life from the grave. After he had faithfully "served his own generation," and rendered them many a kindly service, the death lot fell upon him. His vigorous physical constitution was forced into subjection to the fatal visitant. Day by day he grew weaker, until, at last, even the eye of affection could no longer see any hopes of his recovery. On the last day of his pilgrimage on earth, as the weary sun was hastening toward the western horizon, and only lingered to take his last sad farewell, and smile a pious "good-night" to earth's weary sons, we gently laid our aged father upon his little couch, and set it where the soft, sweet air of heaven might once more gently touch him, and cool his fevered brow; and where the setting sun might shed its last lingering rays over his pallid countenance. It was then and there that he closed his weary eyes, and fell asleep in Jesus. It was at the close of day, and also in the evening of his life, "af-

ter he had served his own generation," that the laborious herald of the cross fell asleep, and that, too, as we humbly trust, "by the will of God"—in full assurance of "the resurrection of the body, and the life everlasting in the world to come."

Dr. Becker died on Wednesday evening, August 18th, 1858, aged 68 years, 7 months and 4 days. His disease was dropsy of the chest. He was buried in the cemetery at Bethlehem, Pa. An immense concourse of people, probably three thousand, were present to testify their affectionate regard and esteem for their beloved pastor and friend. Among these were twenty-one clergymen, of various denominations. The late Rev. Dr. Kessler delivered a short address at the house. In the church the Rev. J. H. Derr preached an appropriate funeral sermon in German, and the author, then pastor at Bethlehem, one in English. Some of the other brethren also took part in the services in the church and at the grave.

The congregations which he so long and faithfully served have since erected a beautiful marble monument to his memory—an honor to the departed as well as to themselves.

The monument stands near the center of the cemetery of the Salem church, in the borough of Bethlehem. It is of beautiful marble and superior workmanship, about ten feet high, and bears the following inscriptions, kindly transcribed and forwarded to us by our worthy friend, John Lerch, Esq., of Bethlehem, Pa.:

(*West Side.*)

“OUR PASTOR.”

“Erected by his Friends.”

(*North Side.*)

“REV. J. C. BECKER, D. D.,

Born June 14th, 1790 ;

Died Aug. 18th, 1858 ;

Aged 68 years, 7 months and 4 days.”

(*East Side.*)

“Kind, Faithful, and True :

He

Labored in the Ministry

of the

German Reformed Church

Fifty-one years,

and in his

Recent Pastoral Charge,

Forty-seven years.”

REV. ALBERT HELFFENSTEIN, SEN.

1788—1869.

OF some parts of the early history of Father Helffenstein our information is at fault. He was born in Germantown, Pa., in the year 1788. His father was the esteemed pastor of the Reformed Church in that place—the Rev. John C. Albert Helffenstein. His mother was Catharine Kircher, a native of Philadelphia—the pious and devoted companion of his father. He was born, baptized and confirmed in the German Reformed Church.

After completing his literary and theological studies, he appeared before the Synod, which met in his native place, in May, 1808, and applied for ordination, as the custom then was, at the same time presenting a call from the Goshenhoppen and Great Swamp congregations. He, with several other candidates, was referred to a committee to be examined that evening. This committee subsequently reported “that the young gentlemen sustained a perfectly satisfactory examination.” It was, therefore, resolved that they be ordained in connection with the evening services. The committee of ordination were the Revs. Faber, Geistweit and Hoffmeier.*

* Syn. Min., 180, pp. 45, 46.

He entered upon the duties of his office in this charge, over which he was placed, at once. How long he continued to labor in his first field cannot now be ascertained from the minutes of Synod, as, at that early period, they did not contain regular statistical tables. In the year 1813, however, he is reported as having under his spiritual care *seven* congregations; but whether this is an entirely new charge or the earlier one enlarged we cannot tell; nor does it appear how long exactly he remained in this enlarged field. No change is noted in the minutes; but, in 1819, his name stands in connection with the Reformed congregation in the city of Baltimore, Maryland.

In this field he labored faithfully for the space of about sixteen years, up to 1835-36. With what success his ministry was crowned we cannot tell. He reported to Classis very seldom, only once every two or three years; and then he appears to have thrown together the results of his ministry during the whole intervening period. Each time quite a respectable number of baptisms and confirmations are reported, as well as other things appertaining to his office. It would be both interesting and instructive to have full and accurate reports of the ministerial labors of these aged servants of the Lord, together with all the circumstances under which their official work was prosecuted. Such reports would serve as mirrors in which a tolerably correct picture of their life and labors could be seen. But it is vain to sigh over that which lies beyond our reach; and such are

the imperfections which mar the ecclesiastical records of the past.

In the year 1837, the name of Father Helffenstein disappears from the minutes. It was about this time, or possibly a little earlier, that he changed his ecclesiastical relations—passing over into the Protestant Episcopal Church. He remained in this connection some fourteen or fifteen years. Of his life and labors during this interval we have no knowledge. In 1851, he made application to the Classis of Lebanon to be received back again to the Church of his fathers, which request was acceded to under certain conditions; and, these being complied with, he was admitted to full membership in said Classis and in the Synod.*

At this same meeting of Classis he presented a call from the Elizabethtown charge, in Lancaster county, Pa., composed of two congregations, which was confirmed. He labored in this field from 1851 to 1853, a period of two or three years, when he resigned the charge and removed to Lancaster city, where for some years he continued to live in retirement. About the year 1859, he removed to Shamokin, Northumberland county, Pa., where, during the last ten years of his life, he resided, if we mistake not, with his nephew, Chas. P. Helffenstein, Esq., preaching very seldom, if ever. When he had completed a pilgrimage of over fourscore years he gently passed away, January 30th, 1869. His funeral took place February 2d. Some five or

* Syn. Min., 1859, p. 19.

six clergymen of different denominations were present and participated in the solemn services. The Rev. Mr. Wasburne, of the Episcopal Church, delivered an address appropriate to the occasion. The Rev. D. W. Kelly, of the Reformed Church, attended to the services at the grave.

Father Helffenstein was one of four brothers who entered the ministry of the Reformed Church,* all of whom were more or less noted in their day as able and popular preachers and faithful pastors. All the other brothers had preceded him to the eternal world—one of them, the Rev. Dr. Samuel Helffenstein, at the extraordinary age of ninety-one years.

Of the peculiar social and domestic qualities of the aged father, whose life and labors have been here presented, we have no definite knowledge. In the little personal intercourse which we had with him we always found him pleasant and agreeable. As a Christian he sustained a high character; and as a Christian minister he was honored with calls to one or two of our most prominent charges. Of his success in the ministry we have no means of forming a correct judgment. Nor is it our business to pry into matters which belong exclusively to Him who calls laborers into His vineyard, assigns them their appropriate spheres, and rewards them according to their fidelity. "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing."

* See Vol. II., of this work, p. 226.

REV. PHILIP MAYER.

1783—1870.

THIS aged and venerable father was born in Tulpehocken township, Berks county, Pa., on the 12th day of May, 1783. He was a descendant of the early Reformed settlers, who came to America in 1750, from that part of Germany known as Upper Host in Rhine Bairen, and, as a colony, located themselves in the western part of Berks county. His father's name was George—the youngest son of John Mayer, his venerable grandsire, who had emigrated from the old country with the colony referred to above. His mother's maiden name was Euphronia Kercher. They were in moderate circumstances. The richest dowry they left him was his early consecration to God in the ordinance of holy baptism, and the heaviest loss he sustained was the early death of his father and mother, leaving him, when only five years old, a homeless orphan.*

A kindly-disposed uncle, Mr. Jacob Stetler, was appointed over him as guardian. He attended, as well as he could, to his early education. At first he made very poor progress; but by-and-by things changed, and he advanced more rapidly. At the age of fourteen he was thoroughly instructed by his

* Condensed from an obituary by Rev. J. P. Stein, *Ref. Ch. Mess.* Dec. 21, 1870.

pastor in the doctrines of the Heidelberg Catechism, and after sustaining a very creditable examination he was confirmed and received into full communion with the German Reformed Church. It was while attending this blessed instruction that the desire of becoming a minister of the Gospel was awakened in his youthful breast. His heart was deeply affected, and his mind powerfully exercised in this direction; but there were great and startling difficulties in the way of realizing these fond wishes. In his very soul had he consecrated himself to the blessed work of preaching the Gospel; but how to prepare himself for the sacred office he knew not. The call to the ministry he felt and acknowledged, but there was neither friend to advise nor money to educate him for the solemn and responsible work. After exhausting all his own resources, and doing what he could to improve his mind and prepare himself for his future calling, he providentially made the acquaintance of the venerable pastor of the German Reformed Church in the city of Baltimore. He was generously encouraged to come to the city in order to pursue his studies, and thus prepare himself for the holy ministry. Receiving some assistance from a pious and benevolent maiden lady, he started off with a glad heart and a thankful spirit for the city of Baltimore, and there prosecuted his theological studies under the care and tuition of the learned and accomplished Dr. C. L. Becker.

In the spring of 1808, the synod convened in Germantown, Pa. A request was presented to that

body for a minister to labor in Schuylkill county, Pa. It was accordingly resolved, that, in view of their needy circumstances and earnest call, Mr. Mayer should go at the close of the school term, making them a sort of missionary visit, and preach to those people. This arrangement occasioned him great joy. He started on this grand preaching tour in high spirits; and, after traveling many hundreds of miles, and preaching quite a number of times, he returned to his preceptor to resume his studies. He continued there until the following spring. In May, 1809, at the synod of Hagerstown, a regular call from Pine Grove township, Schuylkill county, Pa., to Mr. Mayer, was presented to Synod. A committee, consisting of the Revs. Rahausen, Faber and Helffenstein, Sen., was appointed to examine him. The examination being satisfactory, he was formally licensed and ordained to the holy ministry, and thus placed over the congregations which had given him the call.*

On the 24th of June, 1809, he preached his introductory sermon in St. Paul's church, on Summer Hill, in the morning, and in St. John's church, Friedensburg, on Heb. x. 24, in the afternoon of the same day. These congregations formed a part of his regular charge, over which he had been placed by the action of the Synod.

On the 23d of April, 1809, he was married to Miss Esther Dittenbacher. He lived with the partner of his life, in this holy estate, about forty years.

* Syn. Min. 1809, p. 48.

This union was blessed with six sons and three daughters. His wife and four of his children preceded him to the eternal world. To the end of life did his soul rejoice that he had at least one son, the Rev. L. J. Mayer, to maintain the family name in the list of God's servants.

His long life and ministry are fraught with deepest interest. He served quite a number of congregations, and some of them for nearly half a century. He preached to the following congregations in Berks county: Hain's, three years; Middlebury, two; Bel-lerman's, twenty; Hamburg, twenty-five; Blue Mountain, three, and St. Michael's, forty-three years. The following churches, which he served, were located in Schuylkill county: Schuylkill Haven, three years; McKeansburg, three; Ringgold, twenty-eight; St. Paul's, forty-seven; St. John's, forty-seven; and Zion's, which was nearest his home, he served forty-eight years.

In 1857, Father Mayer resigned his congregations and ceased to perform the active duties of the ministry. It was sixty-one years, at the time of his death, that he commenced his labors in Schuylkill county. Then that region of country was yet a wilderness—a rough and uncultivated region. The country was infested with wild beasts and the numerous streams were without bridges. These streams had to be forded at all seasons. During winter the ice had to be broken, and frequently his life was endangered in crossing the swollen streams. Wet, cold and shivering, he often had to enter the church

where there was neither stove nor fire. Sometimes he heard the screams of wild beasts prowling along his pathway and seeking his life. Those were trying times, and required brave hearts in the men who were to go about these wild districts, preaching to the rude and uncultivated settlers "the mysteries of the kingdom of heaven."

The labors of this aged father were very great, arduous, and abundant in good fruits. When he first came to Schuylkill county he had in some places scarcely enough male members to constitute a consistory where congregations were to be organized. When he ceased his labors, many of these originally little flocks had grown into large and flourishing congregations. We can hardly estimate, in our present circumstances, the difficulties under which these pioneer ministers labored. And the lot of Father Mayer was among the most trying. Often he was obliged to travel from thirty to forty miles on a Sunday to fill his regular appointments. Besides these wearisome journeys, exposures, and frequent Sunday services, he had the young to catechise, the sick and the dying to visit, and the dead to bury. From a view of these facts, we may form some idea, though very inadequate, of the magnitude of the work performed by our aged father. The Lord had blessed him with a strong and vigorous constitution, and a stout heart, and, above all, with a delight in his work which made the heaviest burdens easy to bear.

During the last twelve or thirteen years of his life, Father Mayer lived in peaceful retirement. Oc-

asionally, we are told, he would visit his former congregations and assist in administering the holy communion. At such times he would most tenderly exhort the members to continue steadfast in the faith, and hold fast to the "form of sound words." The last time that he was present on such an occasion* he spoke as a father would speak to his children, with much love and tenderness, on the solemn words: "Do this in remembrance of me."

On the 10th of July, 1870, after a brief illness, Father Mayer peacefully closed his earthly career. A "father in Israel" ended his labors and sorrows, and gently fell asleep in Jesus. After enduring many hardships and laboring long and faithfully in the vineyard of the Lord, this aged servant, who had attained the unusual age of fourscore years and seven, was gently "gathered home to his fathers."

On the 22d his remains, followed by a vast concourse of people, friends and acquaintances, to Orwigsburg, were interred in the Reformed cemetery, in close proximity to the church. The spacious building was more than filled on that day. The funeral sermon was preached in German, by the Rev. J. Kline, on the beautiful words in St. Luke ii. 29-30: "Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." He was followed by the Rev. J. P. Stein in a brief English address, on the words of Christ in St. John xii. 26, "Where I am, there shall also my servant be." There was quite a number of other

* In one of the congregations served by the Rev. J. P. Stein, from whom we quote.

ministers present, namely : Revs. William A. Good, S. Leinbach, S. Miller and B. Bausman, who all took part in the solemn services.

Thus closed the earthly life and ministry of a faithful servant, who was permitted to bear fruit abundantly to the honor of Christ, even to a ripe old age. The righteous truly shall be in everlasting remembrance.

REV. CHARLES GEBLER HERMAN.

1792—1863.

FATHER HERMAN spent his life and exercised his ministry in a quiet way among the native German population of eastern Pennsylvania. Living in a rural district and laboring among a people distinguished for their retired habits, he was little known beyond the bounds of his own immediate charge and the territory covered by the Classis with which, for more than half a century, he stood connected. His talents and acquirements would have fitted him for a more prominent place and a larger field of usefulness, but he preferred to live and labor among the people of his first love, and to spend his energies of mind and body in their service and for their benefit.

Charles Gebler,* son of the Rev. Dr. Frederick Lebrecht Herman, and Maria, his wife, whose maiden name was Feit, was born on the 24th day of October, in the year 1792, in Germantown, Philadelphia county, Pa., where his honored father was then stationed as pastor of the German Reformed church. On the 2d day of November, in the same year, his parents dedicated him to the service of God in the ordinance of holy baptism. His sponsors were a Mr. Gebler and his wife, in honor of whom he received part of his name. Reared and educated under

* Letter of Rev. Alfred J. Herman. See also an article in the *Ger. Ref. Mess.*, Sept. 2, 1863.

the benign influences of a Christian family, and enjoying the special instructions of his venerable father, he grew up with strong religious tendencies, and already in 1807, when only fifteen years of age, he was received into full communion with the Church. He was confirmed by his father, in the Swamp church, New Hanover township, Montgomery county, Pa.

Having become a member of the Church, his mind was naturally exercised more or less by the higher claims which the Gospel has on those who enjoy the special advantages of a Christian parentage and superior home education; and he early concluded to devote himself to the work of the ministry. He pursued his classical and theological studies under the care and tuition of his learned and accomplished father. After passing successfully through the prescribed course of study preparatory to the holy ministry, he presented himself at the meeting of Synod, convened at Harrisburg, Pa., in May, 1810, for license and ordination. A committee was appointed to examine him, and, in case the examination proved satisfactory, and he should present a call from some pastoral charge, to ordain him to the sacred office. This committee subsequently reported that they had found him qualified for the ministry; and that, having presented a call from some congregations, namely: Kutztown and DeLang's, in Berks county, Pa., they had ordained him accordingly.* He labored in this field with energy and success; and very soon

* His ordination took place in the "Swamp Church." The committee consisted of the brethren Pauli and Vandersloot. Syn. Min., 1806, p. 49; 1811, p. 50.

other congregations in the surrounding country were united with his original charge, and thus his sphere of usefulness was greatly enlarged. In this work he was earnest and zealous, and the fruits of his labors appeared in the growth of the old congregations and the organization of new ones. The charge became so extensive that ere long it embraced eight, and finally ten congregations. His son, the Rev. J. S. Herman, was then associated with him, and thus relieved him in part of his arduous duties. This was his first and only field of labor. He was pastor of this charge from 1810 to 1861, a period of fifty-one years. About this time his health became so feeble that he was compelled to cease preaching, and his extensive field, which had already been occupied by his sons, was now divided, and formed into two distinct pastoral charges. The following are the congregations, which, during his long ministry, he served, namely: DeLang's, Kutztown, Huff's, Oley, Windsor, Gernant's, St. Peter's, Dunkel's, Weis', Zion, Fogel's, Mertztown and Lehigh. He organized five new congregations, was present at twelve cornerstone layings and twenty church dedications.

On the 14th day of January, in the year of our Lord, 1815, Father Herman was united in marriage with Esther, daughter of Jacob and Maria Sassaman. They had six children, three sons and three daughters. His companion preceded him to the unseen world, having died in 1851. Two of his sons are in the ministry of the Reformed Church, occupying the field once cultivated by their sainted father.

Father Herman was a man of superior talents, and of more than ordinary speaking capacities. His temperament was ardent, and his manner in the pulpit lively and interesting. When already far advanced in life and weighed down by the excessive labors and trials through which he had passed, we heard him preach a sermon with as much vigor and vivacity of spirit as we would have looked for in a young man of thirty or less years. He has finished his course, and now rests from his labors and his "works do follow him."

He died of dropsy, at his residence in Maxatawny, Berks county, Pa., August 4th, 1863, aged 70 years, 9 months and 11 days.

On the 8th of August his remains were interred in the family graveyard, near his residence. Eighteen ministers were present at his funeral, besides a large concourse of friends and acquaintances. The late Rev. Dr. J. S. Kessler made an address at the house. The funeral discourse was preached by the Rev. Joseph S. Dubs, D. D., from Luke ii. 29-30. The burial services were conducted by the Rev. Alfred J. G. Dubs. Some of the other brethren present also took part in the solemnities. "Earth to earth, dust to dust, ashes to ashes;" such is the universal experience of our race. The lowest and the highest, all stand on common ground here. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord abideth forever."

REV. THEODORE LUDWIG HOFFEDITZ, D.D.

1783—1858.

AMONG the earnest and faithful ministers who, during the early part of this century, labored in the eastern portion of the German Reformed Church, Dr. Hoffeditz deserves the most honorable mention. Both as regards his personal character and the fidelity and zeal which marked his public and official acts, he is worthy of the highest praise. It is with sincere pleasure, therefore, that we record his long and useful life, and thus exhibit, at the same time, his many excellent qualities.

Dr. Hoffeditz was born in Stammen, near Karlsruhen, Hesse-Cassel, December 16th, 1783.* He was the son of John Christian Hoffeditz, and Christiana Wilhelmina, whose maiden name was Schwedes, his second wife. His parents were both members of the German Reformed Church, sincerely pious, earnest and devoted. Their excellent Christian character was exemplified in the correctness of their daily life—their walk and conversation—as well as in the extreme anxiety they manifested in the training of their children. The discipline of the

* In preparing this sketch, besides embodying our own personal recollections, we consulted the articles of Dr. Bomberger on the life and labors of the deceased. See *Ger. Ref. Mess.*, Sept. 8th, 15th and 22d, 1858.

family was of the strictest kind. Their little ones were early and believingly consecrated to God in baptism, gently led by them in the pleasant paths of piety, and likewise carefully instructed in the doctrines and practices of our holy religion. Around the family altar, where morning and evening sacrifices were daily offered up, the earliest and deepest impressions were doubtless made upon the hearts and minds of their children. Young Theodore also shared largely in the blessed influences of this home piety.

The early death of his father affected him deeply, and may have had much to do with his future course. He describes, in chaste and beautiful language, the solemn scene which took place at the bedside of his sick and dying parent. "During my father's illness," says he, "after being told that he could not recover, I felt as though my heart must break, and that I could not possibly survive his death. One day, shortly before the fatal issue, I drew near him, wishing to speak to him. But as I kneeled beside his bed, tears and sobs choked all utterance. My father then stretched out his right hand, and, laying it upon my head, said: 'My dear Theodore, only be truly pious, love and fear the Lord, walk in His ways, and it will always be well with you.'"

This death-bed scene made a deep impression upon the heart of young Theodore. He greatly longed to secure a thorough education, and with this view desired to prepare himself for the university; but his friends appear not to have encouraged him in this

particular. One of his uncles especially showed himself adverse to this course; and through his influence mainly he was for the present deterred from carrying out his wishes, and compelled to learn a trade. "He was apprenticed to a cabinet-maker in Cassel," where he remained four years, until he had completed the term of his apprenticeship. After leaving Cassel he spent several years in the family of an uncle, where he often enjoyed the society of clergymen, which may have had the effect of strengthening his earlier impressions, and keeping alive in him the desire of preparing himself for the holy ministry.

In consequence of the unsettled state of things in Europe at this time, and in order to escape being taken into the army, he resolved on emigrating to America. On the 12th of May, 1807, he bade an affectionate farewell to his friends and started for Toenneingen, in Denmark, that being, at the time, the only port open for vessels sailing to this country. After a tedious voyage of over four months he arrived safely in Baltimore, Md., on the 14th of October of the same year. Here he remained about one year, supporting himself by his own efforts, and patiently waiting to see whither the Lord would lead him.

In the fall of 1808, he left Baltimore and took charge of a German school in Berks county, Pa. Here he frequently attended divine worship in the Reformed churches in and around Sinking Spring, then under the pastoral care of the Rev. Mr. Boas and the senior Pauli. In the fall of the following

year he obtained a situation as teacher in a parochial school connected with the Northkill Church. "Up to this time his way to the ministry was still hemmed in. Sometimes, indeed, in view of the obstacles interposing, his heart was ready to fail him. But in the midst of this darkness a ray of light unexpectedly fell upon his path. One day he was visited by a young clergyman of the Church, the Rev. Philip Mayer, of Orwigsburg, Pa., who became interested in the German teacher, won his confidence, and soon learned what was the chief desire of his heart. He accordingly encouraged him to hope and struggle on, and even promised him the requisite pecuniary aid, if he would apply to Synod to be received as a candidate for the ministry. This cheered his heart. Looking upward for help, his purpose was fixed. The next meeting of Synod took place in Harrisburg, Pa. Obeying what seemed to him a manifest indication of Providence, he presented himself before that body, and requested to be taken under its care." Success crowned his efforts. In May, 1810, the applicant was placed under the tuition of the Rev. Samuel Helffenstein, D. D., of Philadelphia.

The early training and previous employment of Dr. Hoffeditz, as a teacher, proved a great advantage to him in his preparation for the holy ministry. His progress in his theological studies was rapid, and in about eighteen months he was encouraged to accept of an invitation to visit and preach trial sermons in the Mount Bethel charge, lying north of

Easton, in Northampton county, Pa. He did so in the fall of 1811, and, his preaching being acceptable to the people, he received a call to become their pastor.

He left Philadelphia early in January, 1812, for this his first and only field of labor. For some time he lived in the family of the Rev. Thomas Pomp, in Easton; and from there filled his appointments, until the meeting of Synod in Philadelphia, when he applied for licensure and ordination. His examination proved highly satisfactory; and he was accordingly licensed to preach the gospel,* and a committee, consisting of the Revs. J. C. Becker and J. W. Dechant, was appointed to ordain him to the holy ministry, and install him as pastor of the charge. This took place in one of the Mount Bethel churches, in the autumn of 1815.†

His field of labor at first consisted of three congregations, viz.: Upper and Lower Mt. Bethel and Hamilton, to which Smithfield was afterward added. For a while Dr. Hoffeditz resided within the bounds of the Hamilton congregation. From this point he preached regularly in his own charge, and also occasionally in Plainfield and Easton, both of which congregations belonged to the charge of his faithful friend and patron, the Rev. Thomas Pomp. In the meantime a new church was built on the main road from Easton to Wilkesbarre. The congregation worshipping here extended a call to Dr. Hoffeditz to

* Syn. Min., 1812, p. 54.

† Syn. Min., 1815, p. 67.

become their pastor. He accepted their call, and the congregation became a part of his charge, and was regularly served by him up to the time of his death, some twenty-eight or thirty years.

About this time he changed his residence from Hamilton to Upper Mt. Bethel, where the congregations had purchased a lot of ground and erected a parsonage. Here, with his excellent and devoted wife, Julian Roth, to whom he was joined in marriage February 16th, 1813, he spent the greater portion of his ministerial life. With the exception of Upper Mt. Bethel the churches were very distant from the place of his residence. Two of them were located north of the Blue mountain, at the distance of eighteen or twenty miles. The charge was both large and laborious. During part of the year the roads were extremely bad, often next to impassable. Every two weeks regularly he had to cross the mountains, and often also on special occasions besides. The labor required was enormous, and the exposure fearful. Several thousand miles of hard riding annually over the worst kind of roads, and in all sorts of weather, proved an additional tax upon his physical energies, as well as his moral courage. But the zeal and perseverance of Dr. Hoffeditz were fully equal to the task. His heart was strong in faith, and his zeal for the salvation of souls ardent. Sustained and encouraged by the promises of divine help, he faithfully attended to all the duties which his extensive field imposed upon him; and the Lord, who had called him to this great and glorious work,

wonderfully sustained his servant, and crowned his earnest efforts with abundant success.

Finding his field too extensive and his labors too arduous, he prevailed on the Smithfield congregation, in 1833, to release him from his pastoral relations and accept of the services of the Rev. J. P. Decker. About this time he also received a call from the Goshenhoppen charge, in Montgomery county, Pa. Situated as he was, this call presented strong claims for his acceptance. The charge was comparatively small, much more pleasant than his own, and in a very prosperous condition. In refusing to accept of this propitious call, he only furnished another proof of his excellent Christian character and high moral principles. His long connection with his present field of labor, and even the sufferings and privations to which it subjected him in his earlier ministry, bound him only the more firmly to the members of his charge. He accordingly declined the call tendered him, and resolved to remain among the people of his first love; and the Lord greatly blessed him in his labors and crowned them with success.

Dr. Hoffeditz had won for himself the esteem and confidence of the church at large, as well as of his own people. Hence, at the special meeting of the Synod held at Lebanon, in January, 1843, he, in connection with the Rev. Dr. Schneck, was chosen to bear the Synod's call to the Rev. Dr. Krummacher, of Elberfeld, Prussia, who had just been elected Professor of Theology in the Seminary at Mercersburg. This honor was well merited and also highly

appreciated by Dr. Hoffeditz, as it afforded him an opportunity of once more visiting his native country. Soon after this appointment the two commissioners sailed for Europe and faithfully attended to the duty assigned them.

In 1844, he returned from his trip to the Old country and at once resumed his pastoral labors among the people whom he had so long and so faithfully served. His parishioners now began to feel the need of more frequent services, and accordingly made arrangements to reduce his charge by separating the congregations, and constituting a new charge out of part of the old field. This new parish is the present Mt. Bethel charge, and includes Upper and Lower Mt. Bethel and some neighboring congregations. This new field, which required English preaching, was soon after taken charge of by the late Rev. A. S. Young, while he himself retained Forks, Hamilton and several other congregations. His residence he now changed to Nazareth, Pa., where he remained to the end of his life.

From this imperfect sketch of the life and labors of this eminent servant of Christ, we can form some idea of the vast amount of work which he performed. For the space of forty-six years of incessant toil and hardships, he continued to serve his Divine Lord and Master with the utmost fidelity—never once shrinking from the performance of his arduous and multiplied duties. His loving heart and tender regard for the welfare of his people and the honor of his Lord, would not permit him to neglect any known

duty, or in any way to prove recreant to his solemn obligations. His faithful labors greatly endeared him to the people of his charge, and won for him also the universal esteem of all who knew him outside of his own immediate charge. His name and memory he left as a precious legacy to the Church of Eastern Pennsylvania, and also to the German Reformed Church at large.

For the general welfare of the Church he was deeply concerned, and always showed himself willing to do his part to build up her literary and theological institutions, and to foster and sustain her different benevolent enterprises. He was frequently present at the meetings of Synod, and always manifested a lively interest in the business which claimed its attention. He was at three different times chosen President of Synod, and in other ways received marks of high consideration. He loved to see the Church prospering, and felt his own heart beat in sweet accord with all such as prayed and labored for the good of Zion, and ever experienced the deepest anguish when her peace was in any way disturbed or her prosperity impeded.

The private character of Dr. Hoffeditz was of the purest and highest stamp. Not a single stain is attached to his name. In his domestic relations, also, he was very happy; and his home was a model of Christian love and fidelity—of peace and harmony. The happy fruits of this Christian home-life in the family showed itself strikingly in the character and conduct of his children. “He had

the unspeakable pleasure of laying his hands in solemn confirmation upon the heads of his children until all were where he so ardently longed to see them before he should finish his earthly course, in full communion with the Church of Christ." As a minister of the Gospel, Dr. Hoffeditz was equally faithful and true to his solemn calling, and earnest and eloquent in his preaching. God's will was the supreme rule of his life, and governed all his actions. He was called into the kingdom of God and chosen to be an office-bearer in the house of the Lord; and a deep sense of the dignity and solemnity of this sacred office lay continually upon his heart and conscience. Hence he "labored in season and out of season," seeking to save souls, and in this way to glorify his Redeemer.

As he lived the life of a devoted Christian, so he "died in peace." Patiently and meekly did he bear his last illness, and confidently committed his interests for time and eternity into the hands of his faithful God and Father. Being at the time pastor of the Reformed Church in Bethlehem, Pa., the author had frequent opportunities of visiting him during the last six months of his life, and especially while on his death-bed; and it affords us unfeigned pleasure to bear testimony to the excellent Christian spirit, patience, cheerful resignation and composure of mind, with which he bore his protracted sufferings. His end was truly "peace."

Dr. Hoffeditz had been highly favored of God. He was permitted to attain the full measure of human

life; and this unusually long life was one of uniform good health and prosperity. His ministerial labors ended only with the close of his earthly pilgrimage. He continued to preach until within a few weeks of his death. During the last year, however, his labors had been somewhat interrupted by failing health. He died in the full triumphs of faith, on the 10th of August, 1858, at half-past 1 o'clock in the morning, aged 74 years, 7 months and 24 days.

His funeral took place on Thursday following, amid a large and sorrowing concourse of people, all of whom were deeply affected, and seemed anxious to show their love and affectionate regard for him who had so long and so faithfully ministered to most of them in holy things. Eleven ministers, Reformed and others, were present and took part in the services. His remains were deposited in the grave-yard attached to the Forks Church. An English discourse, suitable to the occasion was delivered by the Rev. Dr. Bomberger, and one in German by the Rev. I. K. Loos. Rev. J. H. Derr attended to the services at the grave, while some of the others officiated at the house and in the church. Sweetly now sleepeth the servant of the Lord in hope of a blissful resurrection.

A beautiful marble monument has since been erected to the memory of Dr. Hoffeditz by his grateful parishioners. The following inscriptions, including the one commemorative of Mrs. Hoffeditz, were sent us by the Rev. E. W. Reinecke, his successor in the charge, viz.:

(*South Side.*)

“OUR PASTOR.”

“This monument was erected by the Forks congregation, to honor the memory of their venerable, much beloved, and esteemed pastor, who for nearly half a century labored in this and other congregations with devotedness, zeal, and self-denial; ever ready to cheer the disconsolate, comfort the afflicted, exhort the erring, and to inculcate principles of virtue and religion. His walks of life were marked by uprightness, conscientiousness, and benevolence. His chief aim was to glorify God and his Saviour.”

(*West Side.*)

“T. L. Hoffeditz, D. D.,

Geb. den 16 Dec. 1783 ;

Starb den 10 Aug. 1858 ;

Alt 74 Jahr, 7 mo., und 25 Tage.”

(*North Side.*)

“Heilig dem Andenken,

Sei die Grab-

Stätte eines Vaters.”

(*East Side.*)

“Juliana,

Ehe-gattin des

Ehrw. Theodore Hoffeditz, D. D.,

Geb. den 20 Nov., 1795 ;

Starb den 8 Jan., 1860 ;

Alt 64 Jahr, 1 Monat, und 19 Tage.”

REV. ISAAC GERHART.

1788—1865.

On account of his age, his long service in the office of the ministry, his extensive acquaintance in the Church, his fidelity and usefulness, his love for the Church, and his diligence and industry to the last in her service, the memory of Father Gerhart deserves, and the Church expects, a somewhat full and particular notice of his long and eventful life.*

His great grandfather, Paul Gerhart, was an exile from France. Having been compelled to flee his native country about the year 1680, he came over into the Palatinate, and settled at a place called Gerhartsbrunn, near Zweibruecken. His grandfather, Peter Gerhart, emigrated to this country about the year 1730, in company with his brother Abraham, and a sister, Barbara, all at the time unmarried. His grandfather settled in Montgomery county, Pennsylvania, near a place called "The Branch," on the road leading from Philadelphia to Allentown—the old homestead being still in the possession of the few members of the family.

Isaac Gerhart, the subject of this sketch, was the son of pious parents, Abraham Gerhart, and his wife,

* This sketch, with but slight changes, is from the pen of Dr. Harbaugh, and was published by him, in successive numbers of the *Ref. Ch. Mess.*, of Mar. 1, 8, and 15, 1865.

Barbara Detterer. He was born in Bucks county, Pennsylvania, about two miles from the Indianfield church, and one mile from the present town of Sellersville, February 12th, 1788. He was received into the covenant and Church of God, in infancy, by the rite of holy baptism. From his earliest recollection he was possessed of a preaching spirit. His parents were in the habit of taking him along to church, even in his childhood, a custom which can not be too highly commended, but which is at present by far too extensively neglected. His young heart was charmed by the services of the sanctuary, and so highly impressed by the preaching that he was in the habit of imitating the preacher at home by preaching from a block or chair.

In the sixteenth year of his age he was admitted by confirmation to full communion in the German Reformed Church of Indianfield, by the Rev. J. Senn. All this while he was under the influence of a strong desire to enter the office of the holy ministry, but cherished the purpose only in the way of private hope. However, while he mused, the fire continued to burn with greater intensity. This led him, in the eighteenth year of his age, to express his desire to his father, who, though a good man, could not enter fully and at once into his son's feelings. He had that singular bias—or may we call it prejudice?—which is by far too common even in this day among our German farmers, and makes them reluctant to see their sons break out of the beaten track, even though their course looks to the

holy ministry. His father thought he was too young, and ought to learn to work first. He was moreover of the opinion that much education for the ministry was useless. It was not the want of means, but a want of appreciation of learning in its higher character, which made him hesitate. He was quite favorable to common school education, and was the first among the farmers of that region who had a desire to give to his children, in addition to German, also some English education. Meeting with this want of sympathy in his purposes, he gave up the idea of the ministry for that time, though still privately cherishing the hope of some day accomplishing his ends.

His Saviour did not let him rest on the farm. He had other work for him to do, and He knows well how to overcome barriers, whether in the hearts of those whom He calls, or in the form of adverse circumstances which surround them. He gradually brought matters to a crisis. We must relate how this occurred :

In 1808, when Mr. Gerhart was in the twentieth year of his age, there was a corner-stone laying at the Limerick church, in Bucks county, Pennsylvania. He was present, and was called on the stand to assist his brother Abraham in leading the singing. Rev. J. Senn preached a very impressive sermon on the occasion. This sermon powerfully affected and deeply impressed young Gerhart. The old desire to become a minister of the Gospel was re-awakened in him with new power. He felt condemned in his

conscience for his delay, and felt the burden of that woe which the Apostle said rested on him if he preached not the Gospel. After he had returned home from these solemn services, he was cast down in spirit, not knowing what to do for relief. In this gloomy state he passed nearly an entire summer.

Some time in early autumn, his cousin, Henry Gerhart, spent a Sunday at his father's house. Towards evening, when Henry was conversing with his father, he went up to him and requested him not to leave before he should return from taking the horses out to pasture—that he would accompany him part of his way home. In that walk he unburdened his heart to his cousin, and informed him that it was now his purpose to prepare himself for the ministry. How great was his joy when Henry told him that he was in the same troubled state in regard to the very same matter, and that he would start with him to carry out their mutual purpose.

Afterwards, through his brother Jacob, he made known his newly-formed purpose to his father, who now felt himself moved in the right direction, and promised to support him through his course of preparation for the ministry; and added that he had strong presentiments, when Isaac was only three years old, that he would become a minister. This was based upon his infantile taste for preaching. Thus the way was open, and his long-troubled mind was finally relieved. Father Gerhart once remarked in his old age, "I shall never forget the time and place where these formidable obstacles, which had so long

stood in my way, were finally removed. Everything seemed clothed with freshness and life before me."

In the spring of 1809, in the twenty-first year of his age, he commenced his studies under the Rev. Samuel Helffenstein, D. D., in Philadelphia. After he had studied about a year, he preached his first sermon on a visit to his old home, in Wentz's church, Montgomery county, Pennsylvania, in April, 1810, from the words in 1 Cor. i. 18. He continued his studies four years, and was licensed by Synod, which met at Frederick, Maryland, in the year 1813.*

We may yet mention here, that in 1812, whilst yet a student, he made a missionary tour to the central and western parts of Pennsylvania, in which he spent three months. He first visited and preached to eight vacant congregations in what is now Snyder county. From there he crossed into Buffalo Valley, and preached at Dreisbach's church; thence into Penn's Valley, and on through Huntingdon and Bedford counties, where he spent some ten days in preaching. From Bedford he proceeded to Pittsburg. He preached also at different points in Westmoreland county. On his return, he likewise visited some vacant congregations in York county, Pennsylvania. In all, he preached twenty-eight times in this missionary trip. After his return, he resumed his studies in Philadelphia.

Soon after he was licensed in 1813, Mr. Gerhart took charge of eight congregations in Union—now

*Syn. Min., 1813, p. 59. His final examination and ordination took place in 1816; Syn. Min., p. 73.

Snyder—county, Pennsylvania, among which Selin's Grove and Freeburg were the principal ones. About this time he was married to Sarah Vogel, a daughter of John George Vogel, who emigrated to this country from Nassau-Vasing, about 1770. She was his life-long and faithful companion, and preceded him only a few years into the rest of God's people.

At the time he took charge of the congregations in and around Selin's Grove, there was only one German Reformed minister beside himself north-west of the Blue Mountain. He entered the ministry full of the exploring missionary spirit. He was fond of seeking out destitute points, and visiting them as often as he was able. Hence he did not confine his labors to those eight congregations which properly constituted his charge. He made frequent missionary visits to Sunbury and Mahoning, in Northumberland and Columbia counties. He also visited Liverpool, in Perry county, and was the first German Reformed minister who preached in that town. He had, in all, eleven preaching places, and often preached at some of his points on week-days, to enable him to get round to all more frequently. He traveled about 2,500 miles each year on his preaching circuit for upwards of five years.

Besides preaching the Gospel, administering the sacraments, and carrying forward catechetical instructions, Mr. Gerhart was very zealous in advancing his people in every interest connected with the Church and its worship. Finding a great defect in the singing of the Church at that early day in the re-

gion of his labor, and having himself taste, talent, and knowledge of music, he prepared a Note or Music-book, called the "Church Harmonia," assisted by Mr. Fredk. Eyer, which was first published in 1817. Soon afterwards he issued a second and improved edition, and later disposed of it to Henry C. Eyer, who continued to publish the work. This labor was the means of greatly improving this part of worship in all his congregations.

Under these manifold labors his health at length began to fail, so that, during the summer of 1818, he was not able to preach more than once a day. Being much broken down, he found it necessary to resign his extensive charge, and seek a field better suited to his limited strength. Accordingly, after having served his first charge about five years, he accepted a call from four congregations in Lykens Valley, Dauphin county, Pennsylvania, still keeping north of the Blue Mountain, and entered upon his new field of labor on the first day of January, 1819. Here his health gradually improved; and, as his strength increased, he again widened his field of labor, so that he ultimately attended to eleven preaching points, some of which lay on the west side of the Susquehanna. Towards the close of his labors in this charge, he mostly preached three times every Sunday, and on one occasion four times by daylight at as many different points, from four to five miles apart!

It is not at all strange that under these excessive labors his constitution again gave way. In 1843,

he, during one month, held sixty-six public services, including regular preaching, catechetical lectures, funeral sermons, and meetings for prayer. These multiplied labors wore him down, and he was induced to resign his charge, which had again become overgrown in his hands. He had served this parish twenty-five years.

Towards the close of his ministry in Lykens Valley, in connection with general prostration of body, he was, in 1840, afflicted with a cancerous affection on his lower lip, so that he regarded himself on the borders of the grave. At this earnest time he made a specially solemn vow to God to devote his whole strength to the service of the Church as long as his life should be spared. He seldom spoke of this except to a few friends; but he never lost for a moment the solemn sense of its weight on his soul. Even in his last years he still felt himself impelled to preach, not when his services should be *sought*, but whenever he was able to find a destitute place where he might, to whatever obscure and humble circle, preach the good tidings of salvation.

Contrary to his expectations, he was in time delivered from this serious affliction. While still feeble in health, he accepted a call from the German congregation in Frederick, Maryland, in 1843. He served this congregation six and a half years. During this period his health revived, and he began again to look abroad for a wider field. He was now called to the Manheim charge, in Lancaster county, Pennsylvania. Here he labored some years, and was

instrumental in building two new churches in the charge—a thing which many even of the members thought could not be done. His perseverance helped greatly in carrying these enterprises through. For the erection of the Manheim church, he collected two thousand dollars, gave his horse for hauling lumber for the church, and himself brought five loads of lumber from Mount Joy to Manheim. With great diligence, and on a very small salary, he labored steadily for the up-building of the charge, which had fallen very much into decay.

Admonished by increasing age, he resigned the Manheim charge in 1856, and removed to Lancaster. But he could not be idle. He devoted himself to visiting vacant congregations—aided in having their wants supplied—and making himself generally useful.

He was also, for some years, President of the Board of Missions. Being not now confined to a charge, he devoted his time to the work of his office. This was indeed his favorite work to the last. He had begun as a missionary, and had all his life pressed the missionary work into territory around his charges, and kept up this spirit to the end of his life, if not with the strength, still with the freshness, vigor, and sacred enthusiasm of youth.

During a ministry of fifty-two years, or rather during the forty-three years in which he was located in actual charges, Father Gerhart preached 5,804 sermons; baptized adults and infants, 3,702; preached funeral sermons, 946; delivered catechetical lec-

tures, 1,115; received into full communion with the church, 1,948; joined in marriage, 554 couple; and had in his various charges, under his spiritual care, 14,777 communicants. Besides, he was the means of organizing eleven congregations, and introducing into the ministry, from his charges, eleven young men, most of whom were in pecuniarily straitened circumstances, and were, by his encouragement and interest in them, carried forward in their purposes.

Father Gerhart's ministry extended back into what may be called, so far as those localities are concerned, primitive pioneer times. In one of his early congregations, in Mifflin county, called Black-oak Creek, only two women in the whole congregation wore bonnets, the rest all wearing men's woolen hats. In another congregation, then called Kruppen, from the circumstance of its having been surrounded by a shrub forest, now called Botchafter church, only two men beside himself had coats on in summer, during service, the rest all being in church in their shirt-sleeves. In those days of primitive simplicity, few persons went to church for the purpose of exhibiting the latest fashions.

Father Gerhart had a strong distaste for pressing his pecuniary interests with his people; and the consequence was, that he often labored on a very small salary. In his last charge the call offered him only \$150 a year. During his ministry he added to his salary, for his own support, out of his own separate resources, in all about \$3,000.

Such is a brief sketch of the life and labors of this faithful servant of our Lord Jesus Christ. After such a life of industry and labor, one sleeps well; and it must be sweet in that land, where trial is no more, to review such a life, and to be permitted to see, as we cannot see now, the fruits of what has been sown with such earnestness and godly sincerity.

About ten days before his death, Father Gerhart took a slight cold, from exposure on a stormy day. A few days later this increased by another instance of exposure; the cold became influenza, as the doctor pronounced it. Then it became inflammation of the lungs. This was relieved, and he seemed to be in a fair way of recovery, when, on Friday afternoon, he took a relapse, and breathing became severe, a wheezing and rattling in his chest and throat ensued, and he sank gradually until 12:30, A. M., Saturday, the 11th of February, 1865, when the light of his beautiful life went out very gently, with scarcely a struggle or a twitch of the muscles. His age was 77 years, less one day.

No doubt or fear crossed his mind. After he had lost the power of speech, and his eyes were fixed in death, his son, Dr. E. V. Gerhart, said to him: "You believe in Christ?" when he at once nodded. Pausing a few minutes, his son added: "The Lord Jesus supports you?" and he nodded the second time. His death was as his life, cheerful, calm, quiet, composed.

Duty to Christ and His Church was the law of his life. When ministerial duty called, he never hesitated, nor was he deterred by heat or cold, wind,

rain, snow, hail or storm. He would, at times, start out before the break of day, and return, if need be, as late as ten or twelve o'clock at night. We never knew a man that was more free of the spirit of procrastination. He never put off until to-morrow what he knew he ought to do to-day. When he put off work, it was absolutely for want of time, or health or strength.

On a certain occasion, says one who knew him well, I heard his wife lamenting to him the hard life he was leading, for which he was receiving but little compensation, and, she feared, less thanks; when he replied: "I am willing to ride over these valleys and these mountains, during my whole life, and if I am the means of saving but one soul, I have my reward."

Father Gerhart was faithful, modest, quiet, and always cheerful. He was full of kindness, and always willing to accommodate. He maintained his genial and cheerful spirit to the very last. He was absorbed in the service of Christ and His Church, and seemed to carry with him always an unclouded assurance that Christ would not fail to keep him in fellowship with Himself, in life and in death. In this steadfast, assuring faith, he met death with unshaken calmness when the hour of departure came. "The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seem to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are at peace."

The remains of Father Gerhart repose beside those of his faithful companion in the "Lancaster Cemetery," in a lot which he had previously procured.*

The funeral sermon was preached by the Rev. Dr. B. C. Wolff, who has since followed him to the spirit land, based on Psa. xxxvii. 23, "The steps of a good man are ordered by the Lord." He was assisted by the Rev. Dr. J. W. Nevin, President of Franklin and Marshall College, and the Rev. Amos H. Kremer, pastor of the First Reformed church, Lancaster, Pennsylvania.

* Letter of his son—the Rev. Dr. E. V. Gerhart.

REV. FREDERICK A. SCHOLL.

1787—1865.

THIS aged father in the ministry, was born in Montgomery county, Pennsylvania, September 3d, 1787.* His ancestors were from Switzerland. They came to this country at an early period, and settled in that section of Eastern Pennsylvania. His father was an elder in one of the churches of which the Rev. Nicholas Pomp was pastor. Having been baptized in infancy, and afterwards thoroughly instructed in the doctrines and duties of the Christian religion, he was confirmed by the aged and venerable pastor above named.

Thus early introduced into the church of God, and reared amidst its hallowed and elevating influences, Mr. Scholl became impressed, at an early age, with a sense of his duty to God, and a desire to consecrate himself to the work of the ministry. He entered upon a course of preparatory study under the Rev. Albert Helffenstein, who, at that time, was pastor of the Goshenhoppen and Great Swamp congregations, in Montgomery county, Pennsylvania. Subsequently he went to Philadelphia and prosecuted his theological studies under

* *Ger. Ref. Mess.*, May 31st, 1865; obituary by the Rev. Dr. T. G. Apple.

the Rev. Samuel Helffenstein, D. D., pastor of the Race Street church. Associated with him in his studies were quite a number of earnest and devoted young men, most of whom grew old in the ministry and have already passed away to a higher sphere of activity and blessedness in the kingdom of God.

After completing his course of theological study, he was licensed to preach the Gospel at the Synod of Womelsdorf, Pennsylvania, in 1842,* and subsequently, in the year 1847, ordained to the office and work of the ministry, and regularly placed over a pastoral charge in York county, Pennsylvania, which, as licentiate, he had been serving already several years. The Rev. George Geistweit and Dr. C. L. Becker, of Baltimore, constituted the committee which ordained him.† His first field of labor comprised nine congregations, widely dispersed, and demanding an immense amount of labor and exposure. After four years of earnest service in this field, laboring hard and diligently, and not without success, he accepted a call from Greencastle, in Franklin county, Pennsylvania, to which place he removed in the year 1848. He was the first resident pastor in this congregation. Previous to this time it had been supplied by the Rev. Frederick Rahausser, in connection with Chambersburg. Here Mr. Scholl found much work to do. He immediately commenced a course of catechetical instructions. His classes were large and interest-

* Syn. Min., 1844, pp. 62-63.

† Syn. Min., 1847, p. 12.

ing, and the congregation soon began to show evidences of growth and prosperity. Many of his catechumens were married people, heads of families, and some of them were far advanced in life. Here again he labored in a kind of missionary capacity—his field comprising the congregations spread over the valley from mountain to mountain. He preached at Greencastle, Waynesboro', Mercersburg, St. Thomas, Grindstonehill, Salem, which congregation he organized, and at McConnellsburg. Laboring in so extensive a field, his time, as a matter of course, was almost wholly occupied with pastoral duties, and he could do but little in the way of study, and for the improvement of his mind. Yet those who still remember his preaching, speak of it as of an earnest and effective character. He was regarded as a good speaker in his day.

In the course of time, the population, within the bounds of his charge, began to change, and, with it, the English gradually became the prevailing language. As Father Scholl preached only in the German, it was found necessary to have a change of pastors. His own work seemed thus to be naturally brought to a close in the field which he had so long cultivated. He had labored here nearly a quarter of a century, and spent the vigor of his life and strength among this people. Having now attained the age of about fifty-five years, and becoming more and more infirm, he retired from the active duties of the ministry, and spent the remainder of his days in retirement, mostly on his farm

in the vicinity of Greencastle. He preached occasionally, however, after resigning his charge, for his successor, the Rev. John Rebaugh, and also once assisted the pastor of the St. Thomas congregation at a communion season.

During the last seven or eight years of his life he was always more or less afflicted, so that he was unable to leave his house for any length of time. When in a condition to go out, he usually attended divine service in church, and communed at the Lord's Table along with the congregation. On one occasion he assisted the pastor in distributing the elements. He loved, particularly during the latter part of his life, to speak of the Church in the early times. His memory had faithfully treasured up the interesting incidents of the hoary past, and he found it pleasant and highly entertaining to call up these fond reminiscences of an age once so stirring, but now silently passing into forgetfulness with the distant period to which they belonged. But few of those of his own age in the ministry remained—the most of them having passed over the river. He felt himself isolated and alone; and often spoke of his own decease as being in the nature of the case not far distant. He thought and spoke of death with entire composure. In a paper from which these facts are taken, he says very touchingly, that he expects shortly to have his body laid with those of the “fathers” in the grave, and his soul to rest in the bosom of his Lord and Saviour.

His theological views, like those which prevailed pretty generally at the time he studied, were slightly tinged with the defective spirit of the age; but practically he never suffered this spirit to influence or mislead him. He sincerely loved the Church, and labored for her spiritual welfare and prosperity.

His last and fatal illness was of short duration. He was taken sick about eleven o'clock on a Thursday night, and breathed his last at half past seven o'clock on the evening of the ensuing Saturday. During these two or three days he was wholly unconscious, except at certain short intervals, when he generally suffered much pain. He died calmly and peacefully at his residence in Greencastle, Franklin county, Pennsylvania, May 13th, 1865, at the advanced age of 77 years, 8 months and 10 days. He was buried on Tuesday morning, May 16th, in the grave-yard attached to the Reformed Church in the place of his late residence. The funeral sermon was preached by the pastor—the Rev. T. G. Apple, D. D. The brethren B. Bausman and F. A. Rupley were also present and participated in the solemn services.

The aged and venerable father now rests from his labors and toils. He will no more take part in any of the services of God's house on earth; but in that "temple," not made with hands, "eternal in the heavens," will he worship evermore—"world, without end."

REV. DANIEL ZELLER.

1792—1868.

FATHER ZELLER was a man of great modesty and amiability, wholly incapable, we should think, of doing a wrong act or of speaking even an unkind word—an "Israelite indeed, in whom there was no guile." His mild and kindly disposition made him the friend and favorite of all who knew him. In his habits he was singularly retired; and his character, both public and private, was of that quiet, innocent, and gentle cast, which all admire and few possess. His beautiful, retired, unobtrusive life, and faithful ministry, have been accurately portrayed by one who enjoyed his intimate acquaintance, and whose interesting sketch, slightly changed and condensed, we have adopted as our own.

Daniel Zeller was born in Tulpehocken township, Berks county, Pennsylvania, May 27th, 1792.* His parents were Francis and Elizabeth Zeller. One month after his birth, he was baptized by Rev. Daniel Wagner, and it is thought that he and his wife, Anna Maria, were also his sponsors. In his youth he worked on his father's farm, which lies about one mile north-east of the old Tulpehocken

**Ref. Ch. Mess.*, May 13th, 1868—Obituary by Rev. N. S. Strassburger.

Reformed church. He had, however, no taste for agricultural pursuits, and consequently took little or no interest in his work. His thoughts ran in a different channel, and it soon became manifest that he was designed for quite another field of labor. He had a taste for reading, and accordingly he bought books which he diligently read and studied. It is said, that, at noon, while the horses were eating, he would take his book and read, leaving his older brother do the work in and about the barn.

At the age of sixteen or seventeen years, he was instructed, confirmed, and thus admitted to full membership in connection with the German Reformed Church; which public profession of his faith in Christ, he adorned by a holy walk and godly conversation to the close of his life. Owing to the difficulties existing at that time in the Tulpehocken congregation, it is believed that he was confirmed in Lebanon, Pennsylvania, by the sainted Hiester.

When the father discovered that his son Daniel desired to study with a view of preparing himself for the holy ministry, he did not oppose him, as some do, neither did he threaten to withdraw his support, because he was not disposed to be a farmer; but rather encouraged him in his efforts to become a minister of Jesus Christ, and also furnished him with the necessary means to prosecute his studies. After receiving an ordinary education, such as could be obtained in the country schools, at that time, and the instructions which had been imparted in the catechetical class, together with

the general knowledge acquired by reading, he entered, about the year 1811, upon his preparatory and theological studies under the direction of the late Rev. Samuel Helffenstein, D. D., in the city of Philadelphia. After completing his course, he applied to the Synod of the German Reformed Church, at its annual meeting, held in Easton, Pennsylvania, for permission to preach the Gospel. He was examined and licensed, April 25th, 1815.*

With the consent of the Synod, he immediately took charge, as supply, of the following congregations, namely: Upper Saucon, Upper Milford, Trexlertown, and Salisbury, in Lehigh county, Pennsylvania, which constituted the charge of the Rev. J. William Dechant, who had obtained from Synod leave of absence with a view of making a missionary tour to the State of Ohio. According to a standing rule of the Church, at that time, Mr. Zeller remained a candidate for three years; at the expiration of which term he was re-examined, and then ordained, September 8th, 1818, by the Synod at its annual meeting in Carlisle, Pennsylvania.† It seems that the former pastor, Rev. J. William Dechant, never took charge again of his congregations in Lehigh county. Hence they naturally passed into the hands of their present supply, the Rev. Daniel Zeller, who continued to serve them with but few interruptions until near the close of May, 1857, when age and bodily infirmities compelled

* Syn. Min., 1815. p. 66.

† Syn. Min., 1818.

him to resign. He then retired from the active duties of the ministry and led a private life until he was called home to receive his reward in heaven.

On the 21st day of August, 1816, he was married to Mrs. Maria Schweitzer, who preceded him, October, 27th 1855, to the spirit world. His two children, daughters, survived him, and had the privilege of ministering to his wants in old age. He was confined to his bed nearly four weeks. His disease was consumption. After bearing his sufferings with great patience and calm resignation, he died at his residence in Allentown, Lehigh county, Pennsylvania, on the afternoon of Easter Sunday, April 12th, 1868, aged 75 years, 10 months and 15 days.

On the following Thursday afternoon, he was buried in the Union Cemetery, at Allentown, with the benediction of the Church. The services connected with his funeral were held in the First Reformed church. At the request of the family, the pastor of the congregation officiated in the English language, preaching a sermon from Daniel xii. 3: "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The Rev. Joshua Yeager, of the Lutheran Church, an intimate personal friend of Father Zeller, who having preached with him twenty-five years in the same pulpit of a so-called Union church, was well acquainted with his life and character, delivered an appropriate address in the German language.

There were present on this solemn occasion, besides a vast multitude of private friends, nineteen ministers of the Gospel, belonging to six different denominations.

Father Zeller baptized during his ministry, 3,881; confirmed, 2,139; married, 1,110 couple; and buried, 1,073. These figures do not include those whom he baptized, confirmed, married, and buried during the first few years of his ministry, of which no record has as yet been found.

From this account of his life and labors, it appears that he was engaged in the active duties of the ministry for the space of forty-two years. This was a long term of service. Comparatively few ministers are permitted to labor such a length of time in the vineyard of the Lord. He was favored with many opportunities to preach the Gospel of Jesus Christ, to lead sinners to the Saviour, and to build up his people in the faith and hope of the Gospel. Having turned many to righteousness, he shall shine as "the stars forever and ever." It appears also that he served but one pastoral charge during his long and eventful ministry. He was not one of those restless spirits, who have an idea that God is calling them every few years into some new field of labor. Neither was he one of those who are continually seeking calls from other charges, not for the purpose of accepting them, but only to use them as lashes to bring their own people "into the traces."

Father Zeller was satisfied with his charge, and, accordingly, remained with his people from the be-

ginning to the end of his ministry, and was willing to serve them, if possible, even to the close of life. Age and bodily infirmities, however, compelled him at length to resign his charge; and he accordingly withdrew to spend the rest of his days in retirement. As a minister he grew up among his people from youth to perfect manhood, onward even to extreme old age. The most of his members learned to regard him as their spiritual father, whom he had met and blessed in the different stages of life. For he had baptized a large number of them in infancy, confirmed many in youth, married others in maturer years, and buried not a few of them, after the close of life, with the benediction of the Church. Though dead, he still lives in the memories of many pious and devoted friends, who speak with feelings of grateful pleasure of his earnestness and fidelity as a minister of Jesus Christ. "Blessed is the memory of the just."

REV. HENRY N. B. HABLISTON.

1794—1870.

THE history of this aged father is a peculiar one. His erratic course makes it difficult to present a truthful picture of his life, labors, and diversified experiences.

He was born in the city of Baltimore, Maryland, about the year 1794, and prosecuted his literary studies in St. Mary's College, in the same city. After graduating, he entered upon a course of theological studies under the care of the Rev. Dr. C. L. Becker, then pastor of the German Reformed church in Baltimore.* He was licensed to preach the Gospel at the Synod held in Easton, Pennsylvania, in 1815, and was sent to Greensburg, Pennsylvania, with instructions to take charge of the congregations in that place and vicinity, if arrangements could be made. At the meeting of the Synod held in New Holland, Lancaster county, Pennsylvania, his missionary tour was approved and pronounced "perfectly satisfactory." In the minutes of Synod for 1817, his name stands among the "candidates," and he is reported as still laboring in a kind of missionary capacity in Westmoreland county, Pennsylvania, and, as it would seem, with

**Ref. Ch. Mess.*, April 13th, 1870.

some success, if the report of his labors is to be taken as a criterion of his efficiency. He reports one hundred and eighty baptisms, seventy-four confirmations, five hundred and eighty communicants, and twenty-eight burials.* This, however, is likely for the whole period of his operations in that field.

In 1819, we find him in Shrewsbury, York county, Pennsylvania, having charge of eight congregations. For several years he fails to report, and we lose sight of him. In the minutes of 1824, however, we find his name again, with the remark, "late of York county, now of Shippensburg—no report."† Here also he is found in 1825, serving three congregations; in 1826, only one; in 1828, he is for some cause expelled from Synod.‡ For several years after this we have no definite knowledge of his whereabouts, but in the minutes of 1831, his name again appears, he having been restored,§ and continues to appear on the minutes up to 1835; but he is without a charge. In 1836, he is reported as living at Baltimore. For the next ten years we lose sight of him again. Where he spent these years we cannot tell. He is, however, no longer a member of Synod. In the minutes of 1837, page 11, we find the following: "Zion's Classis requests that the following action be entered on the minutes of Synod: 'Whereas the rules of our Classis and

*Syn. Min., 1817, pp. 3, 9, 13.

†Syn. Min., 1824, p. 37.

‡Syn. Min., 1828, pp. 6, 7.

§Syn. Min., 1831, p. 8.

Synod make it the duty of every minister to give all his time and attention to the duties of his office; and, whereas the Rev. Henry Habliston has not employed his time and talents in pursuits becoming the ministerial office, nor does at this time so employ them; and, in that he himself claims the right of severing his connection with the Classis and Synod, therefore, Resolved that we no longer regard him as a member of this Classis.’” In this state of separation from the Reformed Church he continued up to 1847, when, in connection with some members of the Manheim charge, in Lancaster county, Pennsylvania, he made application to the Classis of Lebanon, at its annual meeting in Orwigsburg, Schuylkill county, Pennsylvania, praying “for his reception into said Classis, and asking permission for him to become the pastor of said charge.” The matter was referred to a committee, who recommended his re-instatement, on trial for one year, which was acceded to by the Classis. The following year the Classis met at Palmyra, where he was fully re-instated.* For two years, 1847—1848, he labored at Manheim with some acceptance and success; when he is again reported as without a charge. In the minutes of 1850 and ’51, he is reported as a missionary, having gone to “some place in the State of Illinois, where he labored hard for some years, traveled great distances, on foot, to meet his appointments, when at the age of nearly sixty years.” But, then, being accused of some improprieties, and

* *Ref. Ch. Mess.*, April 27th, 1870, and *Syn. Min.*, 1848, p. 22.

reported, in 1853, to the Classis of Lebanon, with which he stood connected, he was deposed from the office of the ministry, and has since been living in retirement, with one of his sons, in the city of Baltimore, Maryland, where he died on Saturday morning, April 2d, 1870, aged 76 years.

From our own personal acquaintance and intercourse with Mr. Habliston, during his residence in Lancaster county, we feel warranted in saying something in reference to his character. We are disposed to regard him as a good man, desirous of doing his duty. He was a man of some talent and speaking capacity. His preaching, though ordinary, was earnest and acceptable. His labors in Manheim were blessed, as far as we know; his services being quite well attended. His mind, however, was peculiarly constituted. He had severe afflictions in his family; he himself was sickly and feeble; and all these things operating together rendered it almost impossible for him to labor with any satisfaction to himself or profit to others. We feel disposed, therefore, to pity rather than blame him, and to look upon him as a good, earnest and well-disposed, but unfortunate and erratic brother. "Charity covereth a multitude of sins;" and we feel inclined to think that few persons are more deserving of the benefits of this most lovely of the Christian graces than the Rev. Henry N. B. Habliston.

REV. JOHN E. ALBERT.

17**—1856.

OF the early life of this "father" we are not able to say anything definitely. He was licensed, probably, in the year 1818,* and ordained in the following year, or early in 1820,† being located in Adams county, Pennsylvania, and having charge of three congregations, namely: St. John's in York county, and Zion and Salem in Adams. In this charge he continued to labor up to the year 1832, when, in consequence of failing health, or some other cause, he was obliged to quit preaching and resign his charge. From this time on he lived in retirement, preaching only occasionally, up to the time of his death, which took place at the York Springs, in Adams county, Pennsylvania, in 1856.

He was well advanced in years when called home, and is said to have been a very good man. He died in peace. One who seems to have been intimately acquainted with him writes thus:

*Or perhaps earlier. We could not exactly adjust the dates. There is evidently some confusion in the case. He had a certain connection with the Synod; and yet, in 1819, a committee was appointed to examine him, and, "according to their judgment, either ordain or license him." But in the same minutes he is excused for his absence the previous year; and his name also stands on the statistical table in connection with three congregations of which he seems to have charge, and which he continued to serve subsequently. Syn. Min., 1819, pp. 17-21.

† Syn. Min, 1820, p. 8.

“Father Albert was one of the old stock of preachers in our Church, whose ministry is associated with some of the most pleasing of our youthful reminiscences. The simple and unaffected piety of those men—their venerable and grave appearance, and the clear and forcible manner of their preaching, wake up in our bosom, at this late day, a feeling of reverence not cherished for many of our contemporaries. The subject of this notice served his Divine Master for many years in the ministry, laboring principally in congregations located in York and Adams counties, Pennsylvania, until the state of his health and defect of his sight compelled him to lay down the active duties of the sacred office. The service he rendered his Master must have been a cheerful and pleasant one, since he always, till the day of his death, spoke of his ministry as of a subject dear to his recollection; and when he had retired from the field, there was, at no time, the least evidence given that he had withdrawn his attachment from the good cause which he had for so long a time advocated. He loved the Church and all her doctrines, sacraments, etc., and always prayed “for the peace of Jerusalem,” and thus manifested a sympathy with Him who loved her and died for her.

“He was simple-hearted and kind in his disposition, plain and unaffected in his manners, and courteous in his intercourse with his fellow-men, always endeavoring to exemplify that Gospel which he, as long as he could, loved to recommend to others as the only rule by which they should live. The vir-

tues of his character appeared to advantage in the retirement and bosom of his family. They who were oftenest with him here know best how to appreciate his humble piety, recommending by its heavenly lustre to others the religion of his Divine Master; but nowhere, and at no time, did the work of grace in his soul appear as lovely as under those severe afflictions with which his heavenly Father saw fit to visit him.

“The disease which finally ended his earthly career had several times brought him, as was supposed, near the grave. In these trying circumstances, his humble submission to God’s will, and his confidence in his Saviour, and his joyful anticipation of the world of glory, evinced that grace was preparing him for the higher service of God’s people above. The last attack removed him from our midst, but that death-bed scene was one eminently calculated to recommend religion to every one present, as an object of the most earnest and persevering pursuit. No one could have witnessed it without being induced to pray, ‘Let me die the death of the righteous and let my last end be like his.’”

“We scarcely knew that he was dead,
So peacefully his spirit passed—
So softly, sweetly, breathed his last,
And stilled were heart and weary head.”

REV. JOHN ANDREW STRASSBURGER.

1796—1860.

MR. STRASSBURGER was born in Upper Milford township, Lehigh county, Pennsylvania, October 3d, 1796* In infancy he was admitted into the Church, by baptism, as a sign of the covenant; this covenant was afterwards ratified by his confirmation when he became a communicant member of the German Reformed Church. As a youth he received only an ordinary German education. He assisted his father at his trade till he was in the 19th year of his age. At an early day, he felt a desire to preach the Gospel of Jesus Christ. This desire grew stronger as he advanced in years, till at length he determined to prepare himself for the office of the holy ministry. He made known his desire to his parents; but, instead of being encouraged, he was opposed. His father, though abundantly able, refused not only to give his consent, but also to furnish the necessary means to prosecute his studies. Trusting, however, that God, who had called him to labor in His vineyard, would not forsake him, he made the necessary preparation and left home in the year 1815.

The German Reformed Church, having as yet neither college nor seminary, he was compelled to

* This sketch, with slight changes and additions, is taken from the *Ger. Ref. Mess.*, June 20th, 1860.

study privately, and accordingly commenced his literary and theological course under the direction of the Rev. Samuel Helffenstein, D. D., in Philadelphia. The money that was required to pay the expenses, he borrowed upon his own credit from kind friends, except a small amount which a sympathizing and beloved mother gave him privately. That he labored under many disadvantages may well be imagined. Conscious, however, of his call to the ministry, and sensible of the great want of laborers in our Church, he allowed neither opposition nor discouragements to keep him back from that office, to which he looked forward with so much pleasure. Being thus cast upon his own resources from the beginning, he endeavored to turn his time and opportunities to good account, by studying faithfully and perseveringly for about three years; and during this time he studied the Latin, Greek, Hebrew and German languages, and the more important branches of Theology. Owing to the short time at his command, his knowledge of the languages was limited, with the exception of the German, which was his vernacular tongue, and which he also studied more fully. Very few, indeed, with the same advantages, it is believed, spoke it more correctly than he.

By the death of Rev. Jacob Senn, in the beginning of the year 1818, the three congregations, Tohickon, Indianfield and Charlestown, became vacant. They invited several ministers to preach trial sermons; and he, though a student as yet, entered into the contest, and preached for them on

Easter, 1818. Having been elected by the three congregations, he accepted the call, and immediately commenced preaching regularly in the charge. He applied for license to the Synod of the German Reformed Church, which met that year in Carlisle, Pa. He was examined, and licensed to preach the Gospel.* His certificate of licensure is dated Sep. 10th, 1818, and is subscribed by J. Henry Hoffmeier, President, and Lewis Mayer, Secretary. At that time the students were required to preach trial sermons before Synod, and for this purpose John iii. 16, was assigned as the subject of his discourse, and entered on his certificate. His call from the charge was confirmed, and in it he labored from the beginning to the end of his ministry, viz. : from Easter 1818 to July 1854, 36 years and 3 months. During this time he baptized about 3,000 children; received 1,595 catechumens by the rite of confirmation as members of the Church; married 1,235 couple, and buried 1,044 persons. He was not in favor of changing his field of labor every few years for the purpose of enlarging his sphere of usefulness and increasing his salary. Though several times invited and pressed to take charge of larger and wealthier congregations, he always refused to leave his own people, to whom he became daily more and more attached. His congregations, also, became in turn more strongly attached to him, till at length they looked upon him as their spiritual father, and he upon them as his spiritual children.

*He was subsequently ordained at the Synod held in Lancaster, Pa., Sep. 23d, 1819. See Syn. Min., pp. 17, 22, 23.

The attachment was mutual. In course of time, he could look upon every member of his charge as his disciple, whom he either baptized in infancy, confirmed in youth, married in manhood, visited in sickness, or comforted at the grave of some relative. The greater part of his charge thus *grew up* under his ministry, and were accustomed to his voice and hand at the baptismal font, in the catechetical class, on the pulpit, at the communion table, at the hymeneal altar, in the sick-room, and at the grave.

He was of a mild, kind, and modest disposition. He endeavored, as much as possible, to avoid strife and to promote peace and harmony. The congregations during the 36 years and 3 months of his ministry, did not need the interposition of Classis or Synod to settle difficulties for them. Several dark and threatening clouds hovered, indeed, over his congregations; but they were small, and by his prudent course, they were soon dispelled, and the sun of peace shone again in his meridian splendor. He sustained the most friendly relation to the ministers and members of other churches, particularly of the Lutheran and Mennonite denominations, by whom he was more immediately surrounded. They manifested their mutual friendship not only by their social visits, but also by frequently assisting each other on funeral occasions, and in exchange of pulpits. Notwithstanding his regard for other Christian denominations, however, he was thoroughly German Reformed. He loved his own

Church—her catechism, her rites and customs, and was at all times ready, if necessary, to defend them. Whilst others were carried away by the spirit of fanaticism from the landmarks set by the fathers, he was one of those who remained true to the spirit of his Church. He was accordingly willing to assist in promoting her institutions of learning and other objects of benevolence. Besides the amount he contributed for the endowment of our Theological Seminary, he collected personally during the last year of his ministry \$100.00 in his congregations towards the \$17,000.00 fund of Franklin and Marshall College. Having learned, by painful experience the trials of preparing for the ministry without parental assistance, he was willing to defray the expenses of his oldest son in qualifying himself to preach the Gospel; and he would have been willing to assist all his sons in the same way, had they manifested a desire to become ministers of Jesus Christ.

As a preacher, Father Strassburger was earnest and faithful, simple, direct and powerful in his appeals to the hearts of the people. We had the pleasure of hearing him but once, on a communion occasion, and that after he had retired from the active duties of the ministry. Though feeble, and burthened with the infirmities of old age, he spoke with a freshness and vigor truly surprising; and urged in the most tender manner the members of the church to unite in commemorating the Saviour's dying love. From what we then heard, we would

judge him to have been a very pleasant and effective speaker.

He was subject to apoplectic fits, which gradually increased in number and severity, and effected his body and mind to such an extent, that he was constrained reluctantly to resign his charge, July 15, 1854. His strong and devoted congregations just as reluctantly accepted his resignation. It was the desire of himself and people, that the pastoral relation between them might have been continued for years to come. But God, in his Providence, saw fit to sever at last that relation, which had existed between them so many years. Though he had resigned his congregations, and other brethren followed him in the pastoral office, still he not only continued to live in their midst, but, above all, he was willing to assist his successors in promoting the welfare of the congregations to which he was so tenderly attached, even to the end of life. He esteemed it not only a duty, but even a pleasure "to spend and be spent" for his people, among whom and for whom he labored so many years, and who alone enjoyed the freshness of his youth, the vigor of his manhood and the wisdom of old age. He declined gradually. Finally he was confined to his bed for about eight weeks, with no pain and no suffering. He was meek and humble, perfectly resigned. He neither murmured nor complained of his weakness and approaching dissolution.

He was pleased to see his ministerial brethren, to engage in religious conversation and prayer. At

one time a dark cloud seemed to hover over his mind, which was calculated to discourage him for a moment. Being reminded, however, of the promises of the Gospel, the cloud disappeared, and he was filled again with joy and hope. He then added: "Yes, to the promises of the Gospel I will cling to the end of life," and concluded in the language of a German hymn:

Christi Blut und Gerechtigkeit
Das ist mein Schmuck und Ehrenkleid,
Damit will ich vor Gott bestehen,
Wann ich zum Himmel werd' eingehe.

On another occasion he said to a ministerial brother who visited him: "Brother, we cannot pray too often—come, let us pray." The family having been called together, they engaged in religious exercises; and after prayer he said, "Oh, how blessed and refreshing: I feel that God has heard our prayer." During conversation, he remarked to his ministerial friend: "You are filling a laborious and important office. Be faithful, and God will be with you and reward you." This may suffice to convey an idea of the frame of his mind.

Finally, he fell quietly and peacefully asleep, apparently without a struggle, May 2d, 1860, aged 63 years, 6 months and 30 days, leaving a widow, five sons, and three daughters to mourn his departure. He was buried on the following Monday, May 7th, according to his own request, in the grave-yard at the Indianfield church, Montgomery county, Pa., in the presence of an unusually large concourse of people. As might have been expected, many of his

former members and friends embraced the opportunity of paying the last sad tribute of respect to their old pastor and friend. Appropriate addresses were delivered at the house of mourning by Rev. J. Allebach, of the Mennonite, and Rev. F. Berkemyer, of the Evangelical Lutheran denomination. The services at the grave were performed by the pastor of the charge, Rev. P. S. Fisher. Edifying sermons were delivered in the church, one in the German language, by Rev. P. S. Fisher, from Luke ii. 29, 30, and another in the English language, by Rev. D. Y. Heisler, of Bethlehem, from Heb. xiii. 8. They were assisted in the services by Rev. E. Peixoto, of the Evangelical Lutheran Church, and Rev. J. H. Derr, of Allentown. Revs. G. Leidy, W. G. Hackman and other ministers, eleven in number, were present on the occasion. Thus ended the labors of a father in Israel. May he rest in peace.

REV. JOHN H. SMALTZ.

1793—1861.

MR. SMALTZ belongs to that interesting and rapidly decreasing class of ministers whose history runs back into the past century. His life was in many respects an eventful one. His ministry was of long continuance, covering a period of forty-four years; earnest, faithful, and abundant in good fruits. His style of preaching was peculiar; plain and practical, enriched with many apt and telling illustrations; occasionally perhaps, bordering on the rude and objectionable. As a pastor, also, he was equally earnest and laborious, endeavoring to be faithful and true to his high and holy calling. He was, however, somewhat peculiar and eccentric, and sometimes, perhaps, too positive in his views and opinions. This may account, to some extent, for his wandering habits, and the many changes through which he successively passed. He was, so to speak, a traveling preacher—a missionary by nature.

Mr. Smaltz was a Pennsylvanian. He was born in the city of Philadelphia, February 7th, 1793. On the 17th of May, in the same year, he was baptized, and thus brought into the covenant; and afterwards received into full communion with the Church

of Christ. His theological studies he pursued at New Brunswick, New Jersey.* Having completed his preparatory course, he was licensed to preach the Gospel by the Classis of New Brunswick, of the Reformed Dutch Church, May 27th, 1819. Subsequently he spent several years in the South; visiting, it is said, some friends who had previously gone thither, and also preaching the Gospel of the Kingdom as he passed around among them.

In 1825,† he was received by the Philadelphia Classis into connection with the German Reformed Church, and placed over the congregation in Germantown, Pennsylvania. He remained here until 1829, a period of five years, when, having received a call from some congregations in and around Frederick City, Maryland, he removed to that place. This charge he served faithfully and with much apparent success, till 1834, a period of about five years, when he left the place, and took charge of a mission church in Trenton, New Jersey. Here, however, he remained only a few years. With what success he labored in this field we are not able to say. It was a new enterprise, and required time and patient labor for its successful establishment.

In the year 1838, he received a call from the Reformed Church in Harrisburg, Pennsylvania, and removed to that place accordingly. Here also he labored with his usual zeal and energy; and, in his own peculiar way, accomplished a good work. His labors were abundant, and his efforts to build up the

* *Ger. Ref. Mess.*, Aug. 7th, 1861.

† *Syn. Min.*, 1825, p. 10.

Church unabated. He added many to its communion. His extreme positiveness and eccentricity may not always have exerted the best influence, or secured the greatest amount of success. Sometimes they bordered on the absurd.* His ministry, however, was blessed to many souls, and the number of God's children increased. This charge he served only about two years. In 1840, he removed to Reading, Pennsylvania, and spent a year or more among the operatives of that place. His labors here were of a missionary character. With what degree of success they were attended we are not able to say.

In 1844, he was honorably dismissed with a view of connecting himself with the Presbyterian Church. He spent the remainder of his days principally in the city of Philadelphia, where he died very suddenly, and under peculiarly distressing circumstances, July 30th, 1861, aged 68 years, 5 months and 23 days.

Mr. Smaltz was a truly good man, and an earnest, faithful and efficient preacher. His ministry was greatly blessed. He spent comparatively only a small portion of his public life in the German Reformed Church. Full one-half of his time was spent in connection with other Christian bodies, but he always cherished the kindest feelings towards the Church of his fathers, even to the end of his life,

* An amusing instance of this was told us quite lately. At a consistorial meeting Mr. Smaltz was the first on the spot. One of the members coming in, he said, "You are late, sir." The gentleman replied: "I think not," and pulling out his watch, said: "it wants just five minutes of the time." "Your watch is wrong," said Mr. Smaltz. The gentleman replied: "No, I have just come past Mr. Heisley's corner, and my watch corresponds exactly with the *sun-dial*." "Then the *sun* is wrong, must be wrong," said Mr. Smaltz, "my watch always keeps the true time."

and manifested his interest in her welfare by his pious deeds. He left for himself many friends, and his name will be kept in grateful remembrance.

Although the later years of his life were spent principally in retirement, and to some extent lost to the Church, yet did he accomplish much good, and so "finished his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God." He was indefatigable in preaching the glad tidings of salvation, and seeking to bring sinners to repentance. His powers of endurance were enormous. It is said that during a pastorate of only five years in Frederick City and the surrounding country, he traveled, in the discharge of his official duties, between five and six thousand miles, attended over two hundred funerals, baptized between two and three hundred children, and confirmed one hundred and seventy-eight persons.*

He was abundant in labors. His ministry, though not exactly in line with the spirit and genius of the German Reformed Church, was evidently fraught with good results. Many, no doubt, will bless him in the world to come for his earnest and faithful labors by which they were brought to the faith of Christ. The good man's race is run. He has gone to his Lord and received the reward of the "faithful servant." After many stormy days and painful experiences, he has attained to "the inheritance among the saints in light"—the peaceful abode of the blessed dead.

* *Ger. Ref. Mess.*, Aug. 14th, 1831.—Obituary by the Rev. Dr. Giesy.

REV. THOMAS WINTERS.

1777—1863.

FATHER WINTERS was one of the pioneer ministers of the German Reformed Church in the West. He went to Ohio when that country was yet comparatively new and uncultivated, and when living there was attended with many serious difficulties. His evangelical labors, though not under full ministerial authority, were commenced in Ohio with the opening of the present century, so that, as far as regards priority of settlement and initial efforts to build up the Reformed Church in the great West, he can justly claim the honor of being one of its earliest laborers and founders.

Thomas Winters was born in what is called Harbaugh's Valley, Frederick county, Maryland, December, 18th, 1777.* His parents were Thomas and Rebecca Winters. His father died when he was only fifteen days old, and his early training, accordingly, devolved upon his mother. She appears to have been a good woman, and "fully equal to the solemn trust committed to her care." He was religiously inclined from his earliest youth; and, in his fifteenth year already, was catechized and received

* *West. Miss.*, Oct. 16th, 1863; also *Ger. Ref. Mess.*, Dec. 9th, 1863. One account gives his birth thus: "Dec. 24th, 1778."

into full communion with the Church by the Rev. Jonathan Rahauser. This formed a solemn and important epoch in his history, as it naturally must do in the case of every earnest and sincere inquirer after eternal life.

A few years subsequent to this formal consecration of himself to the service of God, his religious impressions became still more decided and deep through the preaching of the Rev. William Otterbein, of Baltimore, who was in the habit of coming up occasionally to preach in that section of country where Mr. Winters resided. He was naturally drawn into the current of those religious excitements which then prevailed so extensively in many parts of our country. At length he was encouraged to lead some of the devotional meetings, and occasionally, also, to exhort, and thus render himself useful. "In the fire of my zeal," says he, "I shrunk from no labor that was imposed on me." He seems to have been conscious, however, of his own deficiencies, and hence applied himself diligently to the study of the Holy Scriptures, that he might labor efficiently and with safety. "Thus I continued to study the Bible," he tells us, "and to exhort until the twenty-second year of my age, at which time I was licensed to preach the Gospel by the Rev. William Otterbein and other German Reformed ministers."* About this time he made a kind of missionary tour to the West, whether for purely religious purposes, or with a view also of

* "Au-to-biography," dictated to, and taken down by, the Rev. P. C. Prugh, some years ago, at the special request of Dr. Harbaugh. We shall use this freely in the preparation of this sketch.

seeing the country and looking out for himself a future home. This trip was quite romantic. Much of the way was made on foot. "With this license"—the one above noticed—"I came to Ohio, having walked to Pittsburg. There I hired something in the shape of a boat, and went down the Ohio river until I reached the mouth of the Little Miami. Thence I proceeded up to Xenia; thence to Dayton. In about six weeks I again returned to Maryland." He came back, probably, with a view of remaining in the East. "Very soon, however," he tells us, "I was impressed with the idea that I must go, without being sent, across the mountains as a missionary."

Several years before this, however, in the year 1798, he was married to Susanna, daughter of the Rev. Val. Flegle, who, we are assured, proved herself to be a very affectionate and faithful companion. When the idea became fixed in his own mind that he was to go West, he wisely consulted his "dear wife" before he brought the matter to a final issue. Having obtained her consent, he started for what was then called "the far West." This was in the fall of 1809. He took up his abode for the present at a place called Beaver, in Green county, Ohio, having for his home a "log-cabin."

As he had been mainly influenced by religious motives in going to the West, he at once commenced his evangelical labors in good earnest, "preaching on Sunday, and teaching school during the week." His labors were not confined to the immediate vicinity of his home. He extended his efforts gradually to other

places at a distance. In this work he continued up to 1815, when, for some reasons not mentioned, he felt dissatisfied with the irregularity of his ministry, and started for the East, to attend the Synod of the Reformed Church which met that year in Easton, Pa. Probably the change of circumstances in the religious movements of the time, had produced a corresponding change in his own mind. "During this time," he says, "I was strongly urged to go into the organization of a new Church, called the 'United Brethren in Christ,' which was then in process of formation, and which did actually come into being; but like the good Otterbein, whom I greatly loved and esteemed for his piety and talents, I preferred rather to live and die in the Reformed Church."

With these feelings struggling in his bosom, he came to the Synod, in company with his friend and fellow-laborer in the West, Mr. William Weinel; and, together with some three or four other young men, they were referred to a committee for examination. The committee reported, "that, after a careful examination, they have agreed to recommend the young men for license, with the desire and hope, that, by untiring diligence, they will endeavor, under Divine assistance, to increase their knowledge." It was resolved that "the report be adopted, and the young men licensed."*

After being regularly licensed to preach the Gospel, he went to Philadelphia and purchased a lot of good and useful books, and then started again for

* Syn. Min., 1815, p.p. 66-67.

his distant home in the West. He now labored incessantly, extending his field of operations, until it embraced a large part of Green, Montgomery, Miami, Preble, Warren, Butler, and Hamilton counties, as "far down as Cincinnati." He was thus usefully employed in the vineyard of the Lord, but he wished now to be invested fully with the sacred functions of the ministry. Hence he says: "In the year 1819, I again went East to meet the Synod, which convened in Lancaster, Pennsylvania. I was now examined and ordained, after which I again came out to Ohio, more thoroughly prepared to do my Master's work." With thirteen other candidates for the holy office,* among whom were five or six Western men, or those destined to become Western men, viz.: Weinel, Weisz, Kieffer, Hacke, and Koch, he was solemnly set apart and ordained to the office and work of the holy ministry. It was an earnest and solemn time; and no wonder that, from amidst scenes so full of deep and thrilling interest, the sturdy pioneer returned to the West "more thoroughly prepared for his Master's work."

"He preached about twenty years in Germantown, Ohio, the place of his residence; and at the same time served congregations which he had been instrumental in gathering at Beaver Creek, West Alexandria, Lewisburg, Schlifer's, Clear Creek, and other places." This was after all his preliminary work, if we may so call it, in the earlier part of his evangelical labors. For the last twenty years of his life

*Syn. Min., 1819, pp. 17-22.

he lived mostly retired, not being able to preach regularly; but his interest in the Church, and in the Kingdom of God generally, continued unabated to the last. In connection with his more strictly pastoral labors, Father Winters also served the Church very effectually by preparing young men for the work of the ministry; among whom were several of his own sons. In this way he extended his influence far beyond the sphere of his own personal efforts and labors. He was truly a "Father in Israel."

As a minister of the Gospel, Father Winters occupied a prominent place in the Church of the West. He is said to have been an excellent preacher in his day—earnest, faithful, and searching. "He was indefatigable in his work as a minister of Christ," says one, "and made full proof of his ministry, of which we have had abundant evidence in our visits to the churches throughout this valley—the Miami. No man has ever been more esteemed as a faithful and devoted minister. His praise is in all the churches throughout this region. His spiritual children, like his natural posterity, comprise a large number, and are scattered all over the West, and speak of him with the warmest affection and love. When yet in the vigor of life, he preached a great deal, and always stood foremost in the general movements of the Church. He was regular in his attendance upon the meetings of Synod, and would often ride on horseback many miles to meet his brethren in their ecclesiastical gatherings, and was always much re-

spected and esteemed. He was in his day a tower of strength, and was always regarded as a safe guide and counselor."

Father Winters loved the German Reformed Church, in whose bosom he stood, and labored, and died. Her pure and Scriptural doctrines and her time-honored customs were dear to his heart. "In conversing with him, as I often did," says the Rev. P. C. Prugh, "I always found him making great account of the Catechism and of catechetical instruction. Of the sacraments he took a deep view, as much like the one held by the so-called Mercersburg theology, as though he had studied it. In conversing with him upon this subject of the sacraments he was often brought almost to weep at the infidelity he said was creeping into the different Churches, our own not excepted, in reference to them. He regarded the Church, in a certain sense, as the depository of salvation. In speaking with him in regard to a knowledge of the time and place of his conversion, he said he could not tell when he was converted; was sure, however, that the life of grace began with him at the early age of five years."

"Upon the whole, I regard Father Winters as rather an extraordinary man, especially when I consider the limited advantages which he enjoyed in early life. He is sound in doctrine, untiring in his zeal, and deeply imbued with the Spirit of God."

Mr. Prugh at the same time also gives the following testimony of Father Winters in reference to Mr

Otterbein, and the movement, which, contrary to his own wishes, was at last run out into the sect of the "United Brethren in Christ." He says: "Bro. Otterbein, because of the bad state of religion, united with ministers of other Churches for the purpose of promoting vital godliness. They came up into that part of the country in which I lived—Washington county, Maryland; created quite an excitement there—started prayer-meetings and Sabbath-schools. Many through the country became aroused and wished to renew their covenant by communing; hence he held his protracted meetings, to which the people came from a great distance. Here they communed. His preaching was sharp and powerful. He was a great friend of revivals, but of his own kind; he would have no noise; this he never could bear. He always made great account of the catechism, and never thought of leaving our Church—had no design of forming a new organization. I often heard him say to his audiences, in his appeals: 'I ask you not to leave your Church; I only ask you to forsake your sins.' I do not know that he was ever charged with having left our Church, while living. In regard to this I pursued the very same course that he did, and I know I never left our Church."*

Mr. Prugh adds: "Father Winters told me also that he remembered when the first lot was purchased upon which to build a house of worship under the movement referred to. Several individuals ap-

* From the Au-to-biography dictated to the Rev. P. C. Prugh.

peared before a Squire to have a deed drawn up. He asked them in whose name they wished it to be drawn. They looked at each other and did not know what to answer; for as yet they had no name. 'Who are you?' the Justice of the Peace asked. They said 'we are brethren of different churches united together for the purpose of doing good.' 'Then,' said he, 'you are united brethren, I should think—suppose we give you that name.' 'Agreed,' said they,—'that is it'; and the property was deeded in that name. This, he says, was the origin of the name 'United Brethren.'"

During the later years of his life, Father Winters was a great sufferer. His extensive labors, extraordinary exertions, and frequent exposures, brought on extreme physical debility and a general prostration of his system. For years had his friends looked for his death; but it pleased the Lord graciously to spare him to a good old age, and thus to afford him the unspeakable pleasure of seeing the fruits of his earnest and incessant labors in the extension of the Reformed Church in the great West. All over that wide-extended country, which, in his younger days, he saw as an almost uninhabited waste, he now beheld flourishing cities and towns, with equally flourishing congregations, and beautiful churches, from which the high praises of God ascended. As he gazed upon this scene of beauty and prosperity, he must have experienced something like the feelings of the aged Simeon, when, holding in his arms the infant Saviour, and blessing God, he

said: "Lord, now lettest Thou thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." And so it was. The Lord did permit him, at length, to depart in peace. He died at the residence of his son-in-law, in West Alexandria, Ohio, on the 2d day of October, 1863, gently passing away, aged 85 years, 9 months, and 15 days.

The aged patriarch, the laborious pioneer, the devoted servant of Christ "sleeps in Jesus." He was gathered home to his people in a good old age, spiritually prepared, and fully ripe for the harvest. His work on earth is done. He now wears the victor's crown.

On Saturday, the 3d of October, his remains were deposited, with appropriate religious services, in their last resting place in the "Woodland Cemetery," near the city of Dayton, Ohio. The funeral solemnities were attended to by the Rev. Dr. Williard and the Rev. H. M. Herman. Over that sacred spot lingers the sweet savor of a well-spent life—the glory of an earnest and successful herald of the cross. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

REV. WILLIAM WEINEL.

1781—1865.

WILLIAM, only son of Nicholas Weinell and wife, was born January, 27th, 1781, in Mittel-Grundorf, not far from Gelbhausen, in Germany. In early life he prepared himself for the profession of teaching, and when only eighteen years old, he came to this country, in company with his parents and three sisters—the entire family. Being poor, they were sold to service—at least some of them—for their fare or ship money. William was brought to Goshoppen, in Montgomery county, Pennsylvania, where, for a time, he served for his passage; and, being employed as teacher and organist, he soon procured his own freedom and also paid the passage money for his three sisters. After this act of generous magnanimity, he came to Northampton county, and was employed as teacher and organist in the Dryland church—either what is now called Schoener's, or at Hecktown. Having served in this capacity for some four or five years, he was united in marriage with Miss Catharine Fry, daughter of Mr. Frederick Fry. In view of the great scarcity of German ministers, he now determined to study theology, and thus prepare himself for preaching the Gospel. With this end in view, he went to Balti-

more, Maryland, where, in connection with his duties as teacher and organist, he commenced a course of theological study under his pastor, the Rev. Dr. C. L. Becker. Subsequently, returning to his former home in Northampton county, he completed his studies under the care and tuition of the Rev. J. C. Becker, D. D., son of his former pastor and preceptor.*

In 1815, at the meeting of the Synod, held in Easton, Pennsylvania, Mr. Thomas Winters, from the State of Ohio, and Mr. William Weinell, were "proposed for examination, as candidates for the ministry." At the same time, three other young men, namely, Henry N. B. Habliston, Daniel Zeller and Frederick A. Herman, made application for examination. The committee appointed to examine them consisted of Dr. J. C. Becker, and the Revs. Jacob Senn and J. William Dechant. On the following day they reported, "that, after a careful examination, they had agreed to recommend the young men for license; with the desire and hope, that they will endeavor, by untiring diligence, under divine assistance, to increase their knowledge. It was resolved that the report be adopted, and the young men licensed." It was subsequently resolved, "that the Licentiate William Weinell be sent as a missionary to North Carolina," and that "for the purpose of accepting a call from congregations in that region, and serving them as their pastor; and that his support

*For these facts in the early life of Father Weinell, we are mostly indebted to his son, Mr. C. Weinell.

from this Synod, from four months, be the same as that given monthly to other missionaries." *

* At the meeting of the Synod at New Holland, in 1816, the matter of Mr. Weinell's mission came up, and we have the following record: "Upon inquiry into the operations of Mr. Weinell, appointed at the last annual meeting of Synod as a missionary to North Carolina, it was found that his course did not give full satisfaction, both in reference to his missionary tour, and on account of his acceptance of a call from congregations in Westmoreland county. It was, after some discussion, resolved that Mr. Weinell be excused for this time; but that his case shall serve as a warning to all in the future, to guard against the commission of similar errors." During the sessions of this Synod, a "letter was read purporting to contain a call to Mr. Weinell from congregations in Westmoreland county, where he is at present located. The question was then started: 'Shall Mr. Weinell be placed over these congregations?' and it was unanimously answered in the affirmative."† We give the record of this case in the precise language of the Fathers, because it shows not only in what way they conducted their synodical business in those early times, but also how careful they were to have young men trained to obedience and full compliance with the order of the Church.

At the meeting of the Synod, held in York, Pennsylv-

*Syn. Min., 1815, p. 66.

†Syn. Min., 1816, pp. 71, 73.

vania, in 1817, Mr. Weinel, and his friend and fellow-laborer, Mr. Thomas Winters, had, in view of the great distance of their fields of labor, their licenses extended two years.* At the expiration of this period they appeared, in 1819, at the meeting of the Synod, held in Lancaster, Pennsylvania, and, on the evening of Thursday, the 9th of September, were along with two other young men, solemnly set apart and ordained to the office and work of the holy ministry. The committee of ordination were the Rev. Dr. Mayer, Dr. Hendel and Rev. Faber.† This first charge of Mr. Weinel consisted of the following congregations, viz.: Mt. Pleasant, Schwab's, Kindig's, Ligonier Valley, Muehleisen's, Zehner's, Yacky's, and Boehmer's; all in Westmoreland county. Some years afterwards, in 1824 or '25 probably, the charge was somewhat changed. Several of the original congregations were left out, and others substituted in their place. Among these new congregations were Forks and Alleghany, in Westmoreland, and Zions, Franze's and Eiseman's, in Armstrong county—eight in all. Subsequently his field of labor was reduced to five congregations, consisting of Yacky's, Boehmer's, Hill's, Franze's and Uhrig's, in Alleghany, Westmoreland and Armstrong counties. It continued thus constituted till 1833, when one of the churches, Yacky's, namely, was omitted, and the charge reduced to four congregations; in 1834, Yacky's was again served by him, and a sixth one

* Syn. Min., 1817 p. 10.

† Syn. Min., 1819, p. 22.

added, namely, Runn's. So the charge continued to change back and forward, consisting sometimes of eight, sometimes of six, at other times of four congregations, and, towards the last, of one and two, even. It might be deemed a useless undertaking to notice all these changes, were it not to show how unsettled was the state of our Church in that early period of its history, and to call attention, in this indirect way, to an evil which still exists to some extent, at least, in our Reformed Church—the evil, namely, of an unsettled state of our pastoral charges.

Father Weinel continued to labor in several congregations within the bounds of his original charge up to the year 1854, when increasing years and the infirmities of old age compelled him to relinquish the active duties of the ministry, and spend the remainder of his days in retirement. During this period of his life, he resided in the vicinity of Lecchburg, in Armstrong county, Pennsylvania, where he died, in peace, January 28th, 1865, aged 84 years and 1 day. His mortal remains repose in the cemetery of the church, near his late residence, where he so often preached the Gospel of Christ, awaiting the resurrection of the just.*

Father Weinel, as he was familiarly called, is represented as a man of a strong and robust constitution, physically adapted to the hard work and great exposure which fell to his lot.* His education was limited and his qualifications for the ministry somewhat defective; but he could use the training he

*Letter of his son—Mr. C. Weinel.

enjoyed, and the knowledge he possessed, to very good advantage. He had a strong and musical voice, which did him great service, both in the pulpit and in leading the singing of the congregation. His health generally was excellent. There was no end to his endurance either of bad weather or work, if called on by a sense of duty. He was very plain in his habits and dress; liked the garb of a farmer; and strangers more readily took him for a tiller of the soil than a minister of the Gospel. He was fond of riding fast, and cracking a whip. Often he would be in the humor of singing while on horseback. Then he would sing with a loud, clear voice, making the woods ring with his merry song. His address was not the most polished; but open, honest and kindly. There was not lacking a kind and generous heart beneath the somewhat rough exterior. His memory is held in grateful esteem by the people, whom he so faithfully served in the Gospel, and others who enjoyed the pleasure of his acquaintance.

* Rev. F. K. Levan, to whom we are indebted for the main facts relating to the personal appearance and character of Father Weinel.

REV. HENRY SONNENDECKER.

1791—1851.

THE exact date of Mr. Sonnendecker's birth is not known to us. He was a native of Washington county, Pennsylvania, and was born sometime during the year 1791.* He received his first religious impressions under the ministry of the Rev. John Peter Mahnenschmidt, whose active missionary spirit he largely imbibed. His character was evidently moulded to a very great extent by the influence which was brought to bear upon him by the life and labors of this eminent servant of God.

Of his early life we know nothing definitely. In the year 1818, he was ordained to the office and work of the holy ministry, and preached his first sermon in what was called Buehler's School-house, in Butler county, Pennsylvania. Shortly after this he took charge of three congregations in Washington county. In 1819, he made a kind of missionary tour through eastern Ohio; and, again, in July of the same year, he made a similar visit as far west as Wooster and Mansfield. In November he once more visited these, then destitute, regions; and so urgent were the appeals of the people, and so deep

* The materials of this sketch were derived mainly from an Obituary in the *Ger. Ref. Mess.*, of Nov. 19th, 1851.

was his interest in their spiritual welfare, that he gave them a promise to settle permanently among them; which he also did in January, 1820. His field of ministerial activity was very extensive and his labors earnest and abundant. His efforts in the interest of his people were crowned with much success. During his active ministry of eleven years, in this field, he organized eight or nine congregations, which he served as well as the circumstances of the case permitted. In 1831, he accepted a call from a number of congregations in Columbiana county, State of Ohio, where he continued to labor with much zeal and acceptance to the end of his long and useful life.

In an obituary found in the *Western Missionary* the Rev. Aaron Wanner speaks of him thus: "His labors were incessant, especially during his early history in Ohio. Much of the field he occupied was thinly settled, and the roads almost impassable. Besides, his field was very large, and in other respects hard to cultivate. Hardships and self-denials of almost every description met him here. In later years, as the country became more thickly settled, the roads more easy for travel, and the support better, he was somewhat relieved in his arduous labors. True, however, as this is, he continued to labor hard in the faithful discharge of his ministerial duties. Nothing but an interfering Providence could prevent him from attending to the regular duties of his office. The success of this faithful minister of Christ is evident from the gradual advancement and

growth of the churches under his pastoral care. The seed of the Divine Word, sown under trials and labors of a most extraordinary nature, and subsequently watered with tears and the prayers of faith, germinated and grew, and has long since been producing a rich harvest. The labors of his hands have been prospered of the Lord. The charge in whose service he died, is one of the most prominent and numerous west of the mountains. In this charge he labored twenty-one years. He was in the ministry, in all, thirty-three years. Eternity alone will reveal the results of these thirty-three years of faithful ministerial labor."

The last illness of Father Sonnendecker was painful and trying in the extreme. His sufferings, especially during the first two weeks of his sickness, were very great; but he bore them "with marked patience and submission to the will of God." In reply to some questions put to him in reference to his approaching end, he said that, although it would be pleasant to remain yet a while longer among the people of his charge, he was, nevertheless, ready to leave the world whenever it might please his Heavenly Father to call him hence. "His death was calm and peaceful. He fell asleep softly in the arms of Jesus, like the gently falling leaf. Thus ended the earthly career of a much esteemed and useful brother in the ministry."

On the Saturday succeeding his death, the mortal remains of Father Sonnendecker were piously conveyed to the cemetery of the church near Lima, fol-

lowed by an immense concourse of people—members of his churches and others—who came to pay the last sad tribute of respect to their aged pastor and friend—one whom none knew but to venerate, esteem, and love. The Rev. J. P. Mahnenschmidt, the friend of his early youth, preached an interesting discourse, in the German language, on Heb. iv. 1; and was followed by the Rev. Aaron Wanner in an English sermon, based on Rev. xiv. 13: "Blessed are the dead which die in the Lord." Both sermons were listened to with marked attention and seriousness. "The vast assembly was pervaded with an awful stillness and solemnity. Every eye was turned toward the pulpit so long occupied by the deceased. And, as the life, character and usefulness of their favorite pastor were referred to, many in the audience wept and sobbed. The impressions made on the occasion, we hope, may result in lasting good to many souls. After the services in the church were ended, his corpse was interred, and the audience dismissed."

Father Sonnendecker was a truly good man, and an earnest, faithful, and efficient minister of the Gospel. He lived a pure and holy life, labored long and successfully among the people of his several charges, and was universally loved and highly esteemed, not only by his own parishioners who enjoyed the benefit of his life and labors, but also by all those who in any way came in contact with him. He stood well also in the Church at large. The Rev. Dr. Fisher, in noticing the death of "this amiable

and truly good man," in the article already referred to, says very beautifully : " Our personal acquaintance with him commenced in the year 1842, and from that time onward, we have always looked upon him as an Israelite indeed in whom there was no guile. He died of the prevailing epidemic, the dysentery, which carried away so many in Ohio, during that season, to which also succeeded typhoid fever. He gently gave up his spirit into the hands of his Redeemer, on the evening of the 16th of October, 1851, in the 60th year of his age."

The good man sleeps in peace, awaiting the resurrection of the body and the life everlasting in the world to come. " Blessed are the dead which die in the Lord."

REV. JOHN C. GULDIN, D. D.

1799—1863.

JOHN C. GULDIN, the son of John Guldin and Maria Cronrath, his wife, and great-grandson of the Rev. Samuel Guldin, a Swiss clergyman who emigrated with his family to this country in the early part of the last century, and settled in eastern Pennsylvania, was born in the month of August, 1799, in Exeter township, Berks county, Pennsylvania. In his infancy he was baptized, and thus initiated into the Church and covenant of God, and, in maturer years, received by confirmation into full communion with the German Reformed Church.*

His childhood and early youth were spent in the place of his nativity. He received a common English education, such as the facilities of a country school then afforded. When about sixteen years of age, he was placed under the care and supervision of the Rev. F. L. Herman, D. D., then pastor of some Reformed congregations in Montgomery county, Pennsylvania, with a view of preparing himself for the holy ministry. He continued to prosecute his theological studies under him for about five years, when, in 1820, he was licensed to preach the Gospel, and ordained September 28th, by the Synod of the

* Letter of Dr. C. C. H. Guldin.

German Reformed Church, convened in Hagerstown, Maryland. About the same time he took charge of three congregations, located partly in Chester and partly in Montgomery county, Pennsylvania, namely, Trappe, Vincent, and Brownback's. In view of his call to this charge, he was ordained during the meeting of Synod.*

In this charge Mr. Guldin continued to labor for a period of twenty years, serving the congregations with great acceptance and success. During the greater part of this time he stood in connection with the so-called "Independent Synod," having, in 1822, along with some others, withdrawn from the Synod of the Church.† He continued in this isolated condition up to 1836, when the whole body, by special arrangement, returned to the mother Synod. Not having access to the records of this independent body, nor to any other official documents, by means of which to ascertain the nature and exact results of his ministry during this interval, between 1822 and 1836, we are not in a condition to speak definitely in reference to his labors and success in this period of his ministerial life and activity. We know, however, that he fell in heartily with what was then known as the "New Measure System," and that he labored with great zeal, earnestness and success, and not without some degree of extravagance, also, in the peculiar spirit and modes of that singular system. Extensive awakenings occurred, and mul-

*Syn. Min., 1820, pp. 12, 24, 25.

† Syn. Min., 1822, pp. 17, 27, 23.

titudes were brought under the influence of this strange movement. A large number of them, as is common in such cases, soon found their zeal expended, and returned again to the ordinary temperature and level of their former life. Many also of the better class, especially those who in early life had been carefully instructed, remained steadfast, and experienced permanent benefits. Of these a goodly number studied for the ministry, and are now usefully employed in different sections of the Church. Mr. Guldin manifested a laudable zeal in this direction, and it would be well if our ministers generally made more earnest efforts to get pious and talented young men to study for the ministry.

This is one side of the picture. The other side is not quite so fair and encouraging. The evil and demoralizing effects of this extraordinary movement soon began to manifest themselves, and were painfully and extensively felt. That whole region of country was for a time brought under the blighting influence of this foreign system of thought and practice, so utterly and irreconcilably at variance with the spirit and genius of the German Reformed Church. To this day the evil effects of that strange movement are felt wherever the system was introduced; and no one can tell when they will be completely effaced.

In 1841, Mr. Guldin received a call from the Grindstonehill charge, in Franklin county, Pennsylvania, composed of four congregations, viz.: Grindstonehill, Fayetteville, Marion, and Funkstown. In

this charge he labored with his usual zeal and earnestness for about one year, when he received a call from the "German Evangelical Mission Church," in the city of New York, which had become vacant by the death of their excellent and devoted pastor, the Rev. John Rudy.

In this new field he commenced his labors with great prospects of usefulness. Age and experience had very much moderated his earlier and impure zeal, and made him prudent and circumspect. His naturally warm heart and glowing piety fitted him peculiarly to labor, as missionary, among the immense and ever-increasing foreign German population. His earnest and loving spirit here found abundant material upon which to operate, and he was not slow in taking advantage of the opportunities for usefulness thus presented. In June, 1842, he became "missionary to the entire population." In this position he continued for over ten years, rendering full satisfaction. In the meantime he had charge of the mission church to which he was especially called. In connection with these duties, he also stood in intimate relations with the American Tract Society. He was freely consulted in reference to the publication of German books and tracts; for which his familiarity with that language, as well as his general intelligence and Christian experience, peculiarly fitted him.*

In order to exert a more extensive influence on the German population, he prepared and published a vol-

* Memorial sermon, by Dr. Ferris.

ume of sermons of a practical character, which obtained quite an extensive circulation. In connection with several other clergymen of the Reformed Dutch Church, with which he now stood connected, he got up a German Hymn-book. Two years of his time were employed in the preparation of this work; and, when presented to the authorities of the Church, it was fully approved and published with their sanction. He also prepared a smaller collection of German hymns, designed for more general circulation, which was completed just before his death. This "work of faith" and "labor of love" constituted a fit finale to his earnest and devoted life.

On the general character of his ministry we present the following interesting passages: "If ever man delighted in preaching the Gospel, it was he; and his *was* preaching, not simply as a ministerial duty, but as the outpouring of a heart that had a rich experience of the Saviour's love. He sought none of the garniture of rhetoric, and yet there was nothing of the slovenliness of the common-place talker, chasteness, simplicity, and earnestness characterizing all his exercises. Often he stood before his people a weeping prophet, his tears intermingling with his entreaties."

"He had a happy faculty in ministering consolation to the afflicted. Indeed, he had a severe training in a series of domestic and personal afflictions. A bitter cup was at times put into his hands; all made the Saviour more precious. He found in his own deep sorrow the seal set to the Divine promises.

He had a fellow-feeling for all in sorrow, and could speak from a sweet experience for the comfort of such."

In 1821, Mr. Guldin was united in marriage with Henrietta C. Herman, a daughter of his friend and theological preceptor, the Rev. F. L. Herman, D. D. He had seven children, only two of whom survived him. His faithful companion was called away some eighteen months previous to his own decease.

His health had been gradually failing. For some months preceding his death the performance of his ordinary duties was attended with difficulty. On the night of his decease, he retired as usual. Next morning, failing to make his appearance, his daughter opened his chamber door, and found that his spirit had departed—apparently without a struggle. His disease was pronounced an affection of the heart. He thus "fell asleep in Jesus," February 18th, 1863, in the 64th year of his age.*

His funeral services took place on the 20th of Feb., in the German Evangelical church, and were attended by a sorrowing congregation, and a large number of ministers, both German and English. The exercises were conducted in both languages. Rev. Mr. Mohn offered prayer and read a portion of Scripture, and Rev. Mr. Friedel delivered an address in German. The Rev. Dr. Thomas De Witt delivered an English address; and prayer, in the same language, was offered by the Rev. Dr. T. C. Strong.†

* Dr. C. C. H. Guldin's letter.

† Memorial sermon, by Dr. Ferris.

REV. BENJAMIN BOYER.

1792—1864.

MR. BOYER was born in Montgomery county Pennsylvania, February 4th, 1792.* His parents were Andrew Boyer, and Eve, his wife. He was the oldest of three sons. Early in life he was instructed in the doctrines and precepts of the Gospel, and then admitted into full communion with the German Reformed Church. During the war with England, in 1812, he served in the army. After the close of the war he repaired to Philadelphia, and commenced a course of theological study under the Rev. Samuel Helffenstein, D. D. In 1820, he was examined and licensed to preach the Gospel, and ordained at the meeting of Synod in Reading, October 4th, 1821,† having settled in Pinegrove, Schuylkill county, Pennsylvania, and taken charge of four congregations, viz.: St. Peter's, in Schuylkill, Bern and Zion's, in Berks, and Stumpstown, in Lebanon county. These congregations he served some four or five years, when two of them were given up, and in their stead Heidelberg and Christ church were united to Zion's and Bern. In this field, as now constituted, he labored several years more, when, in 1829 or '30, he

*The facts of this sketch are taken mainly from a paper sent us by a daughter of the deceased.

†Syn. Min.. 1820, pp. 12, 24; and 1821, p. 19.

accepted a call from some congregations in Northumberland county, Pennsylvania. This charge was composed of five congregations, and he remained in it until 1833 or '34. He then accepted a call from Selinsgrove and affiliated congregations, four in number. After remaining here a few years only, his health failed him, and he ceased preaching altogether for some time. When sufficiently restored, he removed with his family to Armstrong county, Pennsylvania, where he afterwards took charge of three congregations, and served them during the year 1843. He then accepted a call from the Reformed congregation in Meadville, Crawford county, Pennsylvania, and two others in the vicinity, viz.: Zion's and Jerusalem. In this charge he labored about six years, up to the year 1850. He then received a call from some congregations in the vicinity of W. Greenville, Mercer county, Pennsylvania, where he served as pastor until 1853 or '54.

About this time his strength began to fail. He became so absent-minded as to be unfit for the work of the ministry ; and, accordingly, he withdrew from the active duties of his office and spent the remainder of his days in retirement. During the latter part of his life he seems to have been sorely afflicted and very much reduced in circumstances. For the last three years of his earthly pilgrimage he was in a state of second childhood, and his mind failed him to such an extent that he did not recognize even his own children. During these sore afflictions, however he seems to have retained his hold upon the

Saviour of sinners, and to have found consolation in believing on His name and trusting in His mercy. He would often clasp his hands, as in prayer, and piously exclaim : "I know that my Redeemer liveth."

At length it pleased the Almighty to relieve him of all his sufferings, and take him to his eternal rest in heaven. He died in peace, November 15th, 1864, aged 72 years, 9 months and 11 days.

Personally we had no acquaintance with Father Boyer. His daughter, in the paper already referred to, says: "He was a man of strong faith, much given to prayer. Of him it could be said that he prayed without ceasing. Called to pass through the deepest depths of poverty, he was of so trustful a spirit that, having bread for one day, he would trust God for the next. He would often say to his suffering family; 'God is good; let us trust Him; He will not forsake us.' He was a successful pastor, and many were added to the Church during his ministry. He was beloved by his people, and his churches were well filled."

REV. JOHN S. KESSLER, D. D.

1799—1864.

WITH a keen and lively sense of God's goodness in permitting us to become personally acquainted with this excellent, earnest man, and eminent servant of Christ, we here record what we know of his life, labors, and amiable character, either from our own personal intercourse with him or from what others have said and written concerning him.

Dr. Kessler was from the old country—a Swiss by birth. This fact will account for some peculiarities in his life and character, which, in the progress of our story, will be brought out. He was born in Schiers, Canton de Grisson, Switzerland, August 19th, 1799, of Christian parents—members of the Reformed Church.* They early dedicated him to God in holy baptism; and, in due time, had him instructed in the doctrines and practices of our holy religion. Having attained a proper age, he was received into full communion with the Church of his fathers. His education was faithfully attended to by his parents. “After graduating at the Canton school of Chur, he pursued and completed his theological studies at the University of Basle, in 1821; and soon after, at the early age of twenty-two, he

* *Ger. Ref. Mess.*, Jan. 4th, 1865.

was ordained to the Gospel ministry, at Devos, in the Canton Glaris." After serving the Lord in this, his first field of labor, for the period of nineteen years, he came with his family to this country; and was soon afterwards received as a member of the Classis of Virginia, and placed over a number of congregations in the Shenandoah Valley, in the vicinity of Woodstock. After laboring in this charge about four years, he was called, in 1845, to become associated with the Rev. J. C. Bucher, as assistant pastor of the First Reformed church, in the city of Reading, Pennsylvania. In this delicate position he remained two years, faithfully and earnestly attending to the duties of his office. About this time a new church was started in Baltimore, Maryland, and Dr. Kessler was called to become its first pastor. He removed to that city in 1847, and immediately entered upon his pastoral labors. The congregation was built up under his faithful ministry, and the people of his charge edified and established in the faith. In this important field he spent seven years of earnest, faithful, and efficient labor. The blessing of the Lord rested upon him, and his efforts to do good were crowned with success.

About this time his son and only child, the Rev. Christian Rudolf Kessler, established a seminary of learning at Allentown, Pennsylvania. The design of this institution was to train young men for the profession of teaching; and, although this original design could not be fully carried out, yet the school soon acquired, under the direction of the able

and accomplished principal, an extensive and enviable reputation. The excessive labors which this enterprise imposed on him, however, seriously affected his health, and rendered it necessary for him to procure additional help. This needed assistance was found in the person of his father—the Rev. J. S. Kessler. In 1854, he became associated with his son in the work of carrying forward this important literary enterprise. In the following year, however, his son was called away by death; but such was the reputation which Dr. Kessler had acquired during his short connection with the school, that, when the seminary passed into other hands, he was retained as one of the regular teachers in the institution; and in this position he continued to the end of his life.

In connection with his duties in the seminary, Dr. Kessler also preached in a number of congregations in the vicinity of Allentown; thus performing the duties of a pastor as well as of a teacher. He was also extensively engaged in other and equally responsible duties, as connected with the public interests of the Church. When, under the authority of the Synod, a German Hymn book was to be prepared for the use of our churches, Dr. Kessler was chosen as one of the committee to whom this important matter was entrusted. He shrank not from the additional cares and duties which this appointment imposed on him; and his zeal and fidelity in the discharge of these multiplied and onerous duties are worthy of all commendation. A very large share

of the hard work of getting up that book is known to have been performed by Dr. Kessler. In this, as in everything else which he undertook, his eminent scholarship and extensive learning, as well as his energy and industry, became manifest.

In 1854, Franklin and Marshall college duly recognized and rewarded his superior attainments by conferring upon him the title of Doctor of Divinity. The honor was well merited. He ever after, as also before this, took a deep interest in our literary and theological institutions, and, in every proper way, sought their welfare and prosperity. He was also deeply interested in the benevolent and charitable enterprises of the Church; and was one of the earliest friends and founders of the Orphans' Home at Bridesburg, Pennsylvania, and continued to manifest a lively interest in its success to the end of his life.

Dr. Kessler's real merits will never be fully known or appreciated by the public. He was one of that peculiar class of men whose excellencies are patent to such only as enjoy the pleasure of an intimate personal acquaintance, and frequent and familiar intercourse with them. His characteristic modesty and singularly retiring disposition, combined with the native simplicity, and that seemingly rude and uncultured *naturalness*, which so strikingly distinguished him as a genuine "Switzer"—in full and unimpaired sympathy and accord with the majestic grandeur and ruggedness of his own dear mountain home—often prevented his nobler and finer quali-

ties from coming fully into view. Only those whose intimacy with this excellent and eminent man brought them into proper relations with him, and thus enabled them to make due allowance for the absence of those patent and superficial qualities that strike the *senses*, could fully appreciate the far nobler sentiments and hidden virtues of the heart and mind, which distinguished this eminent scholar and devout, humble and unassuming Christian.

Dr. Kessler was a European by birth and education; and much of his profound scholarship must undoubtedly be ascribed to the superior advantages, which, in his native country, he enjoyed of cultivating his mind, and bringing out fully the native vigor of his strong and massive intellect. Few men possess naturally better minds, or have their intellectual powers more beautifully and harmoniously developed, than had Dr. Kessler. His education was thorough and complete; his mind highly cultivated and disciplined; and his habits of close and earnest thinking well established. His application, both in the discharge of his ordinary and regular duties, and in the higher pursuits of literature and science, was intense and persistent.

As a minister of the Gospel—a preacher and expounder of the Scriptures—Dr. Kessler was equally distinguished. His profound learning, patient research, and earnest thought, combined with his sincere piety and unfeigned love for the truth, enabled him to bring out, in his own simple way, the deep “mysteries of the kingdom of heaven.” He was

peculiarly happy in expounding the Scriptures, and in bringing them to bear upon the hearts and consciences of men. His style was simple and unadorned—rude even, perhaps—and wholly destitute of any oratorical elements. His power lay in the excellence of the matter and the simplicity of the manner of his preaching, and the kindly spirit in which his sermons were delivered.

Soon after he entered upon the duties of his ministry, Dr. Kessler was married to Miss Christina Jeklin,* with whom he lived in uninterrupted peace and harmony for a period of forty-two years. This union was blessed with one only child—a son—the lamented Rev. Christian R. Kessler, founder and first Principal of the Allentown Seminary, who preceded his venerable father to the eternal world in 1855. Soon after the doctor's departure, Mrs. Kessler, who, desolate and alone, stood at his grave and mourned his death, followed the loved companion of her bosom to that blessed home; "where the wicked cease from troubling and the weary are at rest."

As a writer and author, Dr. Kessler is little known. Occasionally he wrote for our Church papers—especially the *Kirchenzeitung*, and for Dr. Schaff's theological and literary review—the "*Kirchenfreund*." His literary activity was chiefly expended on an unfinished work—a *Biblical Dictionary*. This production, which is said to be nearly completed, cost him a vast amount of labor and much anxious;

* Pronounced as if written—Yeklin.

earnest study. Of its particular plan, character and merits, we are not prepared to speak. From the character and profound scholarship of the author, however, we may safely conclude that the work is one of no ordinary cast. Whatever he undertook to do, he did well and thoroughly. For his valuable contributions as a member of the committee appointed to prepare a German Hymn book for the use of our people, he deserves the credit of the whole German Reformed Church in this country.

Of the last illness and death of Dr. Kessler we must say a few words. His illness was of short duration. For several years past, indeed, his general health had been gradually failing, but not so seriously as to interfere much with the discharge of his regular duties. He complained more or less for some months immediately preceding his death; but as his disease was not considered dangerous, he continued to attend regularly to all his public and private duties until within a short time of his end. He served his congregations in the country as usual and performed his accustomed duties as a teacher in the seminary. Only three weeks previous to his death, he held his last communion in the country. He then grew worse, and continued gradually to sink until death put an end to his sufferings.

He died at his residence, in Allentown, Pennsylvania, December, 22d, 1864, aged 65 years, 4 months, and 3 days. Falling gently asleep, he passed over from the Church militant, on earth, to "the general assembly and Church of the first-born in heaven."

On the 26th of the same month, his mortal remains, followed by a large number of devoted friends, were borne by his brethren in the ministry, sadly and with deep sorrow, to the Reformed church, where an appropriate German discourse, based on Luke, ii. 25-32, and John xi. 25-26, was delivered by his friend and fellow-countryman, the Rev. Dr. Schaff, and another, in English, by the pastor—Rev. N. S. Strassburger, on John xii. 26. After the close of the services in the sanctuary, the corpse was taken to the public cemetery, and, with appropriate religious services, committed to the ground—"earth to earth, dust to dust, ashes to ashes."

Besides the large number of private citizens in attendance at his burial, there were present twenty-five ministers of the Gospel, belonging to various religious denominations, to testify, in this public way, their high appreciation of the character and worth of the deceased. Of these, several took part in the religious services at the house and in the church. Others, eight in number, acted as pallbearers. All evinced a spirit of sadness—the sorrow of mourners. The scene was solemn and impressive, and will long be remembered by those who participated in these imposing ceremonies. It was a just and well-merited tribute to the memory of the good and great man. His life was well spent. His work is done. He now rests in peace—"asleep in Jesus."

REV. THOMAS H. LEINBACH.

1802—1864.

THE long and earnest life and ministry of this faithful servant of Christ eminently entitle him to a place among the "Fathers of the Reformed Church." He was one of the most devoted, laborious, and useful of our pastors. The field which, for many years, he cultivated with such singular fidelity and success, was large and laborious. Even many a "good man and true" would have recoiled from the extent of labor and exposure which its proper culture demanded. And others, not a few, undertaking to care for so extensive a field, would have utterly failed in the attempt. It required a person peculiarly constituted, physically and intellectually, to meet with any degree of success in a charge so extensive and laborious as that presided over by the subject of this memoir. His history is an interesting one.

Thomas Hartman Leinbach was born January 18th, 1802, in Oley township, Berks county, Pennsylvania.* His parents were Daniel Leinbach, and his wife, Mary Magdalene, whose maiden name was Hartman. His father had a large family, which he supported by diligently cultivating his fine planta-

*For these facts in the early history of Father Leinbach we are indebted to his younger brother and successor in the charge, the Rev. C. H. Leinbach.

tion in the rich and fertile "Oley Valley." He and his family were industrious and frugal. The children were early taught to labor ; and, as soon as they were old enough, were sent to school, to what was called the "Herrnhuter Schulhaus." This building, with a cemetery or "Gottes-acker" attached to it, was arranged both for preaching and school purposes. Here the Moravians occasionally held religious services. The ancestors of Mr. Leinbach, and some of his relatives, at the time of his birth, were members of the Moravian church, and are buried in this grave-yard.

Both parents were active and consistent members of the German Reformed Church, and trained their offspring in the same faith. All the children were at an early age sent to "catechise," and thus became members of the Reformed Church. Besides working on the farm, Father Leinbach also cultivated his mind by reading useful books, and in this way acquired a considerable fund of knowledge ; especially did he apply himself to the study of the English language, and mastered it so far that he was qualified to serve as "Justice of the Peace" in his vicinity, which he did for many years, rendering himself extensively useful in this capacity. He was also several times elected by his fellow-citizens to the Pennsylvania Legislature. He died April 8th, 1818, aged 71 years, 2 months and 19 days, and rests in the beautiful cemetery attached to the Zion's Reformed and Lutheran church, about five miles east of Reading, Pennsylvania.

The mother was equally distinguished for indus-

try and piety. It was her constant aim to bring up her children in the fear of the Lord. Her large, old family Bible was her constant companion. On the Lord's Day especially, she was seen sitting at the table with the open Bible before her; and often did she admonish her sons to keep holy this sacred day of rest. She fell asleep in Jesus on the 5th of December, 1837, aged 67 years, 11 months and 5 days, and lies buried by the side of her husband, where some of the sons have since erected a fine marble monument to the memory of their parents.

From the preceding notice it appears that Thomas H. Leinbach was only fifteen years of age when his father died. A few years later, he was instructed in the doctrines and precepts of our holy religion, and confirmed by his pastor, the Rev. F. L. Herman, who, soon after, became also his theological preceptor. Early in life, already, he was seriously impressed with the importance of studying for the holy ministry. He was encouraged in this good and laudable purpose, by his pious mother and his pastor; and hence we soon find him pursuing a course of theological study under the care and tuition of his spiritual guide and shepherd. Drs. B. S. Schneck and J. S. Dubs, and the Revs. P. S. Fisher, Richard A. Fisher, J. C. Guldin, David Young, and A. L. Herman, were some of his fellow-students.

He was licensed, and ordained to the Gospel ministry, by the "Independent Synod," convened at Kutztown, Pennsylvania, in the fall of 1822; the "certificate of ordination," bearing the signature of

Rev. Frederick L. Herman, as President of Synod, and Rev. Henry Diefenbach, as Secretary. His first charge was composed of several congregations near the Berks and Lancaster line, and the Millbach congregation, in Lebanon county, Pennsylvania.

In the month of March, 1826, he accepted a call from the "Tulpehocken" congregation, and moved to the parsonage attached to the same that spring, retaining still the Millbach congregation as part of his new charge. In a short time he served quite a number of other congregations in the surrounding country, so that he had at times as high as eight or ten congregations under his care. At the time of his death his charge consisted of six congregations. He had all along a large and very laborious field to cultivate; and it will not be necessary to say much in reference to the requirements of this field to convince any one of his extensive labors as a minister of the Gospel. The regular preaching on the Lord's day was but a small part of his ministerial work. The extra labors of so extensive a field were far more burdensome, and required far greater effort and exposure than the Sunday services. The single item of funerals, occurring in such a charge, would be sufficient to keep many a pastor busy; and then, along with this, the catechising of the young. What an immense amount of hard labor this part of a shepherd's care demands!

Father Leinbach was famous as a "catechist;" and, during the course of his long and active ministry, exerted an immense influence by his earnest

and efficient labors in this particular sphere.* He had, as a general thing, very large classes of catechumens, whom he instructed with a zeal, thoroughness and efficiency seldom equaled by any pastor. He had a peculiar way of interesting young people, gaining their attention, and enlisting their warmest sympathies. He possessed also a wonderful facility for imparting instruction, and fixing the truths taught permanently upon the heart and mind. His mode of drilling the catechumens in their studies, was, in a certain sense, unique and peculiar to himself. He not only required the answers in the catechism to be thoroughly committed to memory, and understandingly recited, but expected also the catechumens to get the Scripture references or proof-texts well fixed in their minds. Besides this, he would intersperse his exercises with the singing of appropriate verses from the most noted hymns, which the catechumens, as a matter of course, had also committed to memory. This gave variety and interest to the exercises, and, at the same time, familiarized the young people with these sublime poetic effusions—the sweet songs of Zion—as well as with the teachings of the sacred Scriptures.

This delicate and most efficient task of training the young, and instructing them in the doctrines of our holy religion, is by far the most important part of a pastor's work, especially in our rural districts. In town and city charges, we are well aware, there

* Letter of the Rev. C. H. Leinbach. See also *Kirchenzeitung* March 3d, 1864.

is little or no importance attached to this department of pastoral activity. Our modern schemes of religion scarcely admit of its introduction at all. For them there are much shorter and easier and more effectual ways of securing the end proposed. Indeed, it seems hardly ever to enter into the popular mind, that, in executing his high commission, Jesus Christ went about "teaching in their synagogues," as well as "preaching the Gospel of the Kingdom" to the people of God in His time. Here, as in many other instances, the "old" is found to be far superior to the "new."

In this most blessed work Father Leinbach excelled. "In spite of dullness or indifference, he could thoroughly indoctrinate his pupils. Not content with the questions of the catechism, he demanded a proof-passage for each distinct doctrine, and for many of them a few verses of an appropriate hymn, with the singing of which the lesson was interspersed. Occasionally he would take them two or three times through the catechism in one course. His catechization was not simply a dry routine of memorizing, but throughout also a work of the heart. He loved the souls of his catechumens, and they soon learned to love him in return."* Happy the people who have for themselves and their children a pastor who has thoroughly learned this important part of his ministerial duty—the feeding of the lambs of the flock, and their spiritual training for membership in the Church of Christ! Father Leinbach was "fully at

* *Ger. Ref. Mess.*, Apr. 13th, 1864. Obituary by Rev. Dr. Bausman.

home in the catechetical lecture-room, and much fruit, as the result of his constant labors in this capacity, manifests itself even at this day," says one, "and many persons thank God that they were permitted to attend catechetical instruction under him, and for the great benefit they have received from his teachings."

This efficiency in catechising or imparting religious instruction in this familiar way to the young, has another good effect of an indirect character.* It makes a pastor familiar with his members, especially the younger portion of them, and thus fits him to discharge more effectually his "pastoral" duties in the common acceptation of the term. By his long and familiar intercourse with the children and young people growing up in his charge, he learns to know their spiritual wants, their infirmities and dangers; and is, thus, in a condition to minister to them in the family circle to far greater advantage than if they were entire strangers to him. Indeed it is hard, under any other circumstances, to become sufficiently acquainted with the members of an extensive charge. Besides, the mutual confidence and attachment established between a faithful pastor and the catechumens whom he has long and carefully instructed, are the very best guarantee of successful labor in the family and in the sanctuary. Much of our preaching, and counsel also, must of necessity be indefinite and destitute of its legitimate power

* On this point see remarks of Rev. J. E. Hiester, *Kirchenzeitung*, Apr. 28th, 1864.

and efficiency, where we have to speak at random. In a country charge, especially, it is necessary to impart counsel and instruction in the family and by the wayside, if, to any extent, we wish to compensate for the want of public service each Lord's day.

In this pastoral work, also, Father Leinbach was very proficient.* His people, as a consequence, were warmly attached to him. He knew how to gain their affection. His kindly interest in their welfare, and tender solicitude for their spiritual growth, gave him the position and influence of a father among his children. He was, in the good old sense, a "curate"—a genuine "Seel-sorger." This beautiful and appropriate designation of a pastor, as well as that of "catechist," has become well nigh extinct in the modern religious vocabulary. And yet what more sweet and pleasing to the ear of an humble disciple of Jesus than the term "seel-sorger"—carer for the soul. Such an one Father Leinbach was to his flock. His whole spiritual nature and training fitted him to be such. "He combined a peculiar inwardness of spirit with an openness of heart, which made timid, troubled souls at once feel at home in his presence. In his pastoral intercourse he was dignified without being stiff, frank without being too familiar—clerical qualities not easily acquired. Whether in the house of mourning or in the house of feasting, at funerals or at weddings, he carried with him the same feeling heart and keen sense of propriety which gave to all his clerical

* Obituary by Rev. Dr. Schneck, *Kirchenzeitung*, Apr. 7th, 1864.

transactions and pastoral labors a pleasing, sanctifying, religious cast."

As a preacher, he was equally popular, in the good sense of the term, and successful. Indeed we could hardly think of him otherwise than as a solid and instructive preacher. His mind was of that particular cast which fitted him pre-eminently to preach the gospel successfully to the humble poor in a country charge—the most difficult task a minister can undertake. To be successful here requires a peculiar combination of intellectual vigor and clearness with strong feeling. A country pastor must be able to enter into full sympathy with his people. He must in a certain sense make their cause his own, and be able and willing thus to "con-
descend to men of low estate." Unless a country pastor can gain access to the hearts of his people, and draw out their affections, he has little prospect of success. A sensation sermon will not answer here. Fine-spun theories and brilliant discourses are alike powerless among a people who "hunger and thirst after righteousness," and come to the sanctuary not for entertainment, or something still worse, but to be "taught the way of duty," and be fed with that "bread which cometh down from heaven, and giveth life unto the world."

Father Leinbach excelled in this kind of preaching. He was well fitted for his calling, and possessed in an eminent degree the elements of a successful minister of the Gospel. "As a preacher, he was fearless, yet affectionate. His style was simple and

clear, yet manly and vigorous. His expositions were remarkable for their faithfulness to the sacred text, no less than to the hearts and wants of his hearers. In pathos and unction we have heard few, if any, that were superior to him. He understood human nature, and knew how to touch the springs of thought and feeling. His earnestness showed itself in all his work, but especially in his preaching. He often spoke with tears, and brought tears from eyes unused to weep. We have heard competent judges pronounce his preaching talents of the first order."

The following is a summary of his labors: His ministry extended over a period of forty-two years, thirty-eight of which he spent in his last charge. He preached 5,265 regular sermons, thirty-three of which were preached at church dedications; attended 2,061 funerals, at which suitable discourses were delivered, making, in all, 7,326; performed 5,106* baptisms, about one hundred of which were administered to adults; confirmed 2,620; married 1,400 couple. These statistics were partly published in our Church papers at the close of 1863, as made up by himself, just three months previous to his death; and now that he is no more, "one naturally suspects that the shadow of his coming end was dimly foreseen, leading him to balance the account of his labors in the Church militant just before the hour of his departure was at hand." He com-

*One account gives 6,000 baptisms, and 5,256 regular sermons.—*Hausfreund*, Feb. 28th, 1867.

menced his labors in Tulpehocken, in March, 1826, and died in March, 1864.

Soon after his settlement in the ministry—the exact date is not known—he was married to Elizabeth Seibert, by whom he had thirteen children; three of them are with the sainted father in the “better land.” Ten are still living, of whom three are in the ministry of the Reformed Church, as is also a younger brother of the deceased. One of his daughters was married to the late Rev. Joel L. Reber, who has also gone to the “home of the blest.”

During this pastorate two intensely interesting episodes occurred in the history of the old Tulpehocken congregation. On the 2d and 3d days of February, 1847, they celebrated, with appropriate religious services, the centennial festival of the congregation. Suitable sermons were preached by the brethren, Henry Wagner, J. D. Zehring, and the venerable pastor. The novel occasion was one of great interest and solemnity.

Six years later, that is, in the spring of 1853, the members, after many ineffectual attempts, resolved to take down the old church—second in order—and in place of it erect two new ones, one on the old site, and the other at Myerstown, several miles distant. The old or second church had served as a house of worship eighty-one years, having been erected in 1772. On the day of Pentecost they celebrated, for the last time, the holy communion in the venerable structure, which, during fourscore years, had witnessed the fervor of their devotions.

It was a solemn time. Thirty-seven young persons were confirmed, and three hundred and thirty communicants surrounded the sacramental board. A few days later they commenced the sad task of taking down the ancient building. The work of re-construction was vigorously prosecuted, and a beautiful temple soon erected, which, on the 26th day of November, 1854, was dedicated to the service of the Triune God. Services were held for several consecutive days in connection with this interesting occasion. It was our good fortune to be present, and to contribute our mite by preaching a sermon on Hebrews xiii. 8.

About this time another sad task required their attention. It was the dividing of the old congregation and its property, with a view of forming a new organization at Myerstown, where, one year later, an equally beautiful church building was erected. Both congregations are flourishing under their new organization with additional church privileges.

The last sickness of Father Leinbach was of short duration, but intensely painful and distressing. On the Sunday morning preceding his departure, he preached in the Klopp's church,* belonging to his charge; having instructed a class of catechumens before the regular services. In the afternoon he started to the place of another appointment, but was taken ill on the way, and with great difficulty reached the house of one of his members; where,

*His last sermon, on John xx. 13-14.—Mary weeping at the grave of Jesus.

although suffering severely, he consented to baptize a child. "Friendly hands helped him to stand long enough to administer the holy sacrament." It was the last act of his ministry on earth. His disease commenced with pneumonia and terminated in paralysis. Everything was done for him that love and friendship could suggest, or medical skill devise, but all in vain. His wife, being sent for, was at his bedside, and "continued to minister to him with sad fidelity and affection." He died in Millersburg, Pennsylvania, on Thursday morning, March 31st, 1864, aged 62 years, 2 months, and 13 days,* leaving a widow and ten children, with a multitude of spiritual sons and daughters, to mourn their loss. He, the good man, now rests in peace—"asleep in Jesus."

On Tuesday, the 5th of April, following, his funeral took place. He was buried in the new cemetery attached to the old Tulpehocken church—he being the first one laid in that consecrated ground.

Before leaving the parsonage, a suitable hymn was given out by the Rev. Mr. Yeager, of the Lutheran Church. Some remarks were then made by the Rev. Dr. Bausman. An appropriate funeral sermon, on John xii. 26, was preached by the Rev. J. S. Dubs, D. D., an intimate friend of the deceased. "They were companions in boyhood, studied together, mutually performed the marriage service for each other, frequently assisted each other at communion

* Letter of Rev. C. H. Leinbach.

seasons, kept up a regular correspondence, until, in the providence of God, the one had to perform the melancholy funeral ceremony for the other. It was a sad task. Well might the speaker's heart be stirred with emotion, and his tears betray his silent grief." The Rev. George Wolff followed with some remarks in English, on Rev. xiv. 13. A number of the ministers present took part in the services, among whom was the venerable Father Wagner, who has himself also since gone over the river, to join, in that better land, his "brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

There were fifteen ministers present on this sad occasion, besides the three clerical mourners. Of these, ten were of the German Reformed Church and five of the Lutheran.*

With feelings of mingled sadness and joy we here lay down our pen. We have performed a melancholy duty in recording the life and labors of one whom we learned dearly to love and esteem. But this feeling of sadness is wonderfully relieved by the assurance that our brother has gone to his rest, that he "fought the good fight," that he "finished his course," that he "kept the faith." Father Leinbach was a sincerely good man, and a faithful servant of Christ. He was generous even to a fault. His hospitality knew no bounds. His heart and his house stood open to the faltering steps of the poor and needy ones of earth. His heart was powerless to

* *Ger. Ref. Mess.*, April 13th, 1864.

refuse a favor. And this noble generosity, which showed itself so active in "alms-deeds" at home, entered also into all his public acts, and shed beauty and fragrance over his entire ministerial life and activity. His genial and loving spirit was in full sympathy with the sorrowing ones of Christ's flock, and he delighted to minister to their wants. His reward is that of the faithful "minister of Christ" and "steward of the mysteries of God"; for, as in company with others of a like spirit, he "entered in through the gates into the city," a voice spake, saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. * * * * VERILY I SAY UNTO YOU, INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."

REV. SAMUEL GUTELIUS.

1795—1866.

WE record with unfeigned pleasure the life and labors of this good man and faithful servant of Christ. He was indeed a "father in Israel." Few men in the Reformed Church were more extensively and favorably known than Father Gutelius, as he was familiarly called. From the beginning to the end of his public life he sustained the most excellent character, and enjoyed the universal confidence and esteem of the Church. Both as a Christian, and as an ambassador of God, he secured for himself an enviable reputation. Strict honesty and integrity were leading and marked features of his character and life. All our recollections of him are of the most pleasant and agreeable nature. As in the past his praise has been in all the churches, so will he ever hereafter be held in grateful remembrance. His long and stirring life and abundant labors have embalmed his memory in the hearts of thousands of good men, both in and outside of the German Reformed Church.

Mr. Gutelius was born in the town of Manheim, Lancaster county, Pennsylvania, October 22d, 1795. After having acquired such an education as the ordinary school facilities within his reach afforded

him, and wishing to be fully prepared for the ministry of reconciliation, he placed himself under the care and tuition of the Rev. Yost Henry Fries, then residing in Mifflinburg, Union county, Pennsylvania, and pursued his theological studies under his supervision. Having completed his course, he was licensed, and ordained to the holy ministry on the 3d day of October, 1822, during the sessions of the Synod of the German Reformed Church, held in Harrisburg, Pennsylvania, in that year.*

His first field of ministerial labor was in Northumberland county, Pennsylvania, where, in the beginning, he served six, and afterwards seven congregations, composing the Paradise charge. Here he preached from the year 1822, or perhaps a little earlier already as candidate, to 1828 or 1829; when he received and accepted a call from the Hanover charge, in York county, Pennsylvania, composed of five congregations, namely, Hanover, Christ, Lischy's, Oxford and Jefferson. In these congregations he labored faithfully and with general acceptance for about ten years, when he accepted a call from the Gettysburg charge, in Adams county. This charge comprised the following congregations, viz.: Gettysburg, Flohr's, Bender's and Mark's. This field he served up to 1843, with his usual zeal and energy, when he removed to Baltimore, Maryland, and took charge of the Conway street church, which was, at this time, involved in the Otterbein trouble, and became at length entirely alienated from the

* Syn. Min., 1822, p. 21; also *Ger. Ref. Mess.*, Aug. 8th, 1866.

Synod, and the property lost to the Reformed Church. He remained in Baltimore about three years—up to 1846, when he accepted a call from the Abbottstown charge, in Adams county, Pennsylvania, composed of four congregations—Berlin, Oxford, Hampton and Abbottstown. In 1849, two other congregations were added to his charge, and his place of residence was changed from Abbottstown to Hanover, in York county. In 1850, he reports eight congregations. From the year 1851 to 1853, he was pastor of the Emmanuel's charge, continuing, however, to reside in Hanover, as before. This charge was composed of four congregations. With what success he labored in this field we cannot say; but we may rest assured that he faithfully and earnestly discharged his duty as the "servant of Christ."

In 1854, he removed to Mifflinburg, Union county, Pennsylvania, where, for a short time, he lived without any pastoral charge; but in the following year, 1855, he received and accepted a call from the Freeburg charge, in Snyder county, composed of five congregations, which he continued to serve up to 1860. He was now for about two years, 1861-'62, without a charge. During the following year he supplied the church in Tremont. Soon afterwards, in 1864, he took charge of the Lykens' mission field, where he continued to labor up to the time of his death.*

We have been thus particular in pointing out the

*See Syn. Min., 1822-1866, where these changes are found recorded.

various fields of labor in which Father Gutelius exercised his ministry, for the purpose of showing the nature and extent of his labors, and the vast territory over which his ministerial activity extended. In all these different fields he served with that characteristic fidelity, earnestness, and energy, which so peculiarly distinguished him as a minister of the Gospel. Besides attending to these strictly pastoral duties, Father Gutelius also labored very extensively for the general interests of the Church. He was frequently chosen to attend the meetings of Synod, and, when thus chosen, he faithfully attended to his duty, taking a deep interest in all that transpired on the floor of Synod. For a time, also, he was intimately connected with our Church papers, and did a good work in that particular sphere of activity. Wherever, in the providence of God, his lot was cast, he always exhibited his characteristic fidelity, zeal, and earnestness. The following description of his active life and ministry we take from an article published at the time of his decease, by one who knew him intimately.

Father Gutelius, he says, "became a useful pastor, in spite of physical debility. From the beginning of his ministry he had to contend with bodily infirmities. He fought a life-long battle with disease. Several times he had to cease preaching. Once or twice his friends despaired of his life. His heart turned faithfully to his life-work as the needle to the pole. No sooner had he regained sufficient strength than he returned again to his pastoral du-

ties. He never was afraid that work might shorten his life. When he had strength he toiled, leaving consequences to God. He often labored amid great bodily sufferings. He defied disease, endured pain, and dragged his sickly body through thousands of appointments, and over thousands of miles. During the later years of his life his right arm was palsied; but the trembling limb could not silence the glowing piety and strong faith. It required no ordinary force of character to labor beneath such a burden. What Paul felt, he seemed to feel—"Wo is me if I preach not the Gospel." He was an indefatigable worker, and a solid preacher. His sermons were always well prepared. He always stated his points clearly. His plan was well matured. A serious, earnest unction pervaded his discourses. He plead with his hearers like a man who expected to meet them at the bar of God. Indeed, he often reminded them of that meeting. And now that he is gone, we pen these lines with moistened eyes. He was truly an earnest man, and thought much of his future reckoning. He preached often and seemed fond of it. In his day he was one of the men who were expected to preach at the meetings of Synod and of the Classes. During the more active part of his life, he was rarely absent from the meetings of Synod; and, when present, always took an active part in its discussions. No matter what duties were assigned him, to the most trifling as well as the most important, he attended with the most conscientious diligence and care. At one time or other he was a

member of nearly all, if not quite all, the different Boards of the Church, whose meetings he always made it a point to attend. He traveled thousands of miles, at his own expense, to attend to the interests of the Church in general."*

Mr. Gutelius was twice married. He entered into the matrimonial state with Miss Anna Mary Small, of York, Pennsylvania, December 16th, 1824. They lived together in this happy state about eleven years, when it pleased the Lord to call away from his side the beloved partner of his life, the sharer of his joys and his sorrows. She is buried, together with her infant child, in the cemetery of the Reformed church at York, Pennsylvania. On the 22d day of February, 1838, he was again married, to Miss Harriet Pyle, also of York. This union was blessed with eight children, all of whom were living when their aged and venerable father was called to his reward.

During his active and fruitful ministry of nearly forty-four years, Father Gutelius served eight regular pastoral charges, besides acting as supply to several separate congregations. His health, which was never very good, often gave way, and at such times he either ceased preaching altogether for a season or supplied vacant congregations as well as his health and strength would permit.

On the 7th of July, 1865, he was partially disabled by a stroke of palsy, from which he had, however, to a great extent, recovered, when, on the 14th

* *Ger. Ref. Mess.*, Aug. 22d, 1866; see also *Mess.*, Aug. 15th, 1866.

of July, 1866, he had another attack of the same kind, by which he was completely prostrated and rendered perfectly helpless. After lingering on in a state of apparent unconsciousness until Tuesday morning following, death put an end to his sufferings, and brought him to his everlasting reward in heaven. Many and arduous were the labors which he performed; many and blessed the fruits resulting from his long and earnest ministry; glorious, also, and unspeakably blessed, will be his reward in heaven.

As he lived and toiled for the honor of his Divine Lord and Master, so he died in peace, gently falling asleep in Jesus, July 17th, 1866, aged 70 years, 9 months, and 25 days.

On Thursday, July 19th, his remains were borne by pious hands and sorrowing hearts to the cemetery at Lykenstown, and deposited in their final resting place with appropriate religious ceremonies. The brethren, Rev. J. Kehm, F. J. Mohr, and Ephraim Kieffer, were present and attended to the funeral solemnities. Addresses suitable to the solemn occasion were delivered by these brethren, and the Divine benediction pronounced over the sorrowing multitude.

“Asleep in Jesus, O how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost its cruel sting.

REV. SAMUEL HELFFENSTEIN JUN.

1800—1869.

THE subject of this brief memoir was the eldest son of the Rev. Samuel Helffenstein, D. D., and Anna Christina, his wife, whose maiden name was Steitle. He was born in the city of Philadelphia, January 13th, 1800. In early infancy he was dedicated to God and His blessed service in Holy Baptism; and after a due course of religious instructions, when about eighteen years of age, he was received by the rite of confirmation into full communion with the German Reformed church on Race Street, Philadelphia, of which his father was then pastor.

His earliest instructions, in the way of a regular education, were received in the parochial school connected with the said congregation. The instructions, at that time, were exclusively in the German language, Father Bibighaus being their teacher, and also the organist, and leader of the singing, in the congregation. Afterwards he was sent to English schools, and also received instructions in the Latin and Greek; and, finally, having passed through a regular academical course, he graduated in the University of Philadelphia, in company with his younger brother, Albert, in the summer of 1820.

In the winter of 1820-'21, he spent a session in

the Theological Seminary of New Brunswick, the institution being under the control of the Reformed Dutch Church.* He completed his studies preparatory to the ministry, under the tuition of his father, in the following year.

During the meeting of Synod, held in Harrisburg, Pennsylvania, in the fall of 1822, Mr. Helffenstein made application for admission to the ministry of reconciliation. He was referred, along with his younger brother, to the committee on examination; and, having given full satisfaction and presented a call from a pastoral charge, he was admitted to ordination.† His first field of labor, from which his call was presented to Synod, was composed of four congregations, namely: Shepherdstown, Smithfield and Martinsburg, in Virginia, and Sharpsburg, in Washington county, Maryland. He served this field with some slight changes, from 1822, when he was ordained and set over the charge, to the year 1825. He then became associated, as assistant, with his uncle, the Rev. Jonathan Helffenstein, pastor of the Reformed church in Frederick City, Maryland, and others in the vicinity, and served in connection with him, for several years, the congregations composing this charge, with perhaps one or two additional ones. Suffering seriously from the consequences of a severe spell of sickness—bilious typhoid fever—with which he was laid up while yet at Shepherdstown, Virginia, he remained at Frederick only about

†From a paper drawn up by himself, in 1858.

*Syn. Min., 1822, pp. 6, 8, 9.

three years, when he returned to his father's house, in Philadelphia, where he remained for some years, without any pastoral charge, preaching only occasionally and at uncertain intervals.

In the year 1832, he removed with his parents, to the family homestead in the vicinity of Gwynedd, Montgomery county, Pennsylvania, and was occupied during two winter seasons in teaching school.

In April, 1834, he took charge of the Boehm's church, in Montgomery county. This congregation, and, for two years, also, the White Marsh church, he served up to April, 1844, when, in consequence of failing health, he relinquished the active duties of the ministry and lived in retirement, first at Blue Bell, and for some years at North Wales, Montgomery county, Pennsylvania; where, after an illness of only two weeks, he died on Friday morning, the 21st day of May, 1869, aged 69 years, 4 months, and 8 days.

The Philadelphia Classis, then in session, having been apprised of his death, appointed a committee to prepare a suitable minute in reference to this event. Among other things, they say: "Our departed brother was an earnest preacher, a clear thinker, and a forcible writer. He labored for many years in the ministry, faithfully and successfully, and retired from its active duties only after impaired health and declining years admonished him so to do. He still continued, in his retirement, to manifest a lively interest in the progress of the Gospel; and at last, at an advanced age, departed to his eternal

reward, triumphing in that Redeemer, whom, when in the vigor of manhood, he loved to preach to others."

A committee of four ministers also was appointed to attend his funeral, on behalf of the Classis, and bear a copy of these proceedings to the afflicted family, and also have it read from the pulpit, in connection with the funeral services.*

For many years, Mr. Helffenstein lived a single life. Portions of this time, to him seasons of affliction, he spent with his parents. On the 27th day of May, 1841, he was married to Mrs. Catharine Johnson, daughter of Mr. George Worl, deceased. He had three children, two sons and one daughter. The younger of the sons preceded his father to the "better land," in 1858; the elder one followed his brother in 1863; the only daughter, and her disconsolate mother, survived to mourn the death of a beloved parent and a faithful companion. He was interred in the family vault at North Wales, Montgomery county, Pennsylvania.

Mr. Helffenstein was by nature gifted. His mind also was highly cultivated, and stored with useful knowledge. His piety was humble and sincere. He partook of the general characteristics of the family with which he stood connected, and well deserves to be remembered in the Reformed Church of this country, as one of her faithful servants. He was compelled, long before the close of life, to relinquish the active duties of the ministry, in consequence of his many bodily infirmities. These are now all forever passed,

**Ref. Ch. Mess.*, June 9th, 1869.

and he sleeps in peace, awaiting "the resurrection of the body, and the life everlasting in the world to come."

There is a balm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep
Low in the ground.

REV. ALBERT HELFFENSTEIN, JUN.

1801—1870.

HE was a native of Philadelphia, the son of the Rev. Samuel Helffenstein, D. D., and Anna Christina Steitle, his wife. He was born March 14th, 1801. Having been offered up to God in baptism, and afterwards carefully instructed in the doctrines and precepts of the Gospel, he was received into full communion with the German Reformed church, on Race street, Philadelphia, by the rite of confirmation, his father being pastor.

Mr. Helffenstein was a graduate of the University of Philadelphia, where he completed his course in 1820; he subsequently prosecuted his theological studies, along with his elder brother Samuel, under the care and supervision of his father. Along with this brother, also, he made application for admission to the holy ministry, at the meeting of the Synod, held in Harrisburg, Pennsylvania, in the autumn of 1822. He was referred to the same committee that was appointed to examine his brother, and both gave equally good satisfaction; and, although he had no call to present to the Synod, yet, on the statement of his father that he desired him to become his adjunct, or assistant, the young man

was admitted to ordination along with the elder brother.*

His name, however, does not appear in the minutes of 1823, in connection with that of his father, nor indeed in any other connection; but in 1824, we find him reported as pastor of the Reformed congregation in Harrisburg, Pennsylvania. A second congregation, namely Schup's, was united with his charge, in 1825, and later still, a third one, namely Wenrich's. The charge, as thus constituted, he served for a period of five or six years, up to 1829 or '30, when he accepted of a call from Germantown, Pennsylvania. In 1834, Flourtown was added to this principal congregation. He continued to serve this charge till 1836. For some time afterwards, he appears to have been without any pastoral charge, as his name does not appear on the minutes of the Synod. Subsequently, in 1840, he took charge of Hagerstown, Salem and Funkstown, Maryland, constituting at that time the Hagerstown charge. In this field he labored about two years, when, in 1843, he accepted a call from what was then called the Third Church, Philadelphia, where he continued for the next three years, to 1846. For the next five years he was without any charge, living with his father at Gwynedd, Montgomery county, Pennsylvania. From the year 1852, to 1858, he acted as supply to the New Holland charge, in Lancaster county, Pennsylvania, and the two following years, 1859-1860, he supplied Maytown, in the same county.

* Syn, Min., 1822, pp. 6, 8, 9.

From this time to the end of his life, he was without any charge, residing part of the time still in Maytown, and during the last three or four years at the old homestead of the family, in North Wales, Pennsylvania, where also he died on Monday, the 12th of September, 1870, aged 69 years, 5 months and 29 days. On the following Thursday his remains were borne to the family vault, in North Wales, by six of his ministerial brethren, and buried with the appropriate services of the Church, in which Revs. Dr. Bomberger, G. Leidy, D. Feete, N. S. Aller, S. M. K. Huber, and George D. Wolff took part.

Mr. Helffenstein was a man of fine talents, sincere piety, good education and pleasant address. Like the rest of the family to which he belonged, he was a fluent, agreeable and popular speaker. His sermons were generally well prepared—written out in full, if we mistake not, especially in the earlier part of his ministry. He was earnest and impressive in his manner, and well calculated to interest and move an audience. His labors, too, were attended with a reasonable degree of success. He was, however, largely influenced by distinctively English modes of thought, and also to a certain extent carried away by what was technically called the New Measure system, practically at least, if not theoretically. This proved injurious to him in prosecuting the work of the ministry in the Reformed Church. It prevented him from gaining so fully, as otherwise he would have done, the confidence and love of his parishion-

ers, and exercising so extensive an influence over their hearts and minds, as if he had stood in full sympathy with the distinctive life and spirit of the Reformed Church, and her peculiar and time-honored customs. It is owing to this fact, probably, that he so often failed to present to Classis a report of his labors, and that in looking over the minutes of Synod, one is unconsciously impressed with the feeling that there is something wrong in the manner and spirit of his ministry—something not in full accord with the Church in whose service he stood. Injustice may, in this way, be done to his memory. His ministry, which extended over many years of earnest labor, does not *appear* to have been as fruitful as it probably was, and as we should naturally expect it to have been. But his life and labors, as in the case of every servant of Christ, can be properly estimated by Him only who “sees the end from the beginning” and alone “knoweth what is in man.”

In addition to the above, and as a fit conclusion to this brief and imperfect sketch, we yet present the following:* “Mr. Helffenstein formerly occupied prominent pastorates in the Reformed Church; but for some years past his age and bodily infirmities prevented him from continuing in charge of the active work of the ministry. The family to which he belonged has for generations stood in the Levitical line. The Helffenstein name once held a prominent place in nearly all the active enterprises of

* *Ref. Ch. Mess.*, Sep. 21st, 1870.

the Reformed Church; but with the death of this last member of the family, in our ministerial ranks, it now disappears from our roll, and only its fragrant memory and honored history remains. The recent benevolent gifts of the departed brother will help to keep alive this cherished memory."

REV. DANIEL HERTZ.

1796—1868.

MR. HERTZ was a native of Dauphin county, Pennsylvania, being born in Susquehanna township, in that county, not far from Harrisburg, April 23d, 1796. His parents were Lewis and Rosanna Hertz.*

When quite young he was apprenticed to the printing business in Harrisburg; but as this calling, with its close confinement, did not agree with him, and his health began to fail, he abandoned the printing office and exchanged the type-setting for the brick-laying business, which trade he learned with his eldest brother. During the winter season he was in the habit of teaching school; and, being of a religious turn of mind and desirous of doing his duty as a Christian, he opened his school with prayer and the reading of the Scriptures, and in other respects also conducted the same according to Christian principles.

In this way he was brought to the notice and favorable regard of the late Rev. Isaac Gerhart, who frequently visited his school and became interested in the young teacher. They soon became intimate friends, and this friendship gradually ripened into a strong and permanent Christian affec-

* See obituary, *Ref. Ch. Mess.*, Nov. 4th, 1868, by Rev. J. V. Eckert.

tion, and mutual love and attachment to each other. Their intercourse and exchange of sentiments at length brought the young teacher to a full determination to devote himself to the ministry of reconciliation. He now resolved to prepare himself for this responsible office and work, and commenced his preparatory studies under the care and supervision of his clerical friend, the Rev. Isaac Gerhart, who, at that time, resided in Lykens Valley, Dauphin county, Pennsylvania, as pastor of the Millersburg charge. He afterwards studied another year by the advice of Synod, under the Rev. Samuel Helffenstein, D. D., in Philadelphia. Having completed his theological course, he was licensed for one year by the Synod of the German Reformed Church, at its annual meeting in Baltimore, Maryland, in the fall of 1823, and ordained to the office and work of the ministry in 1824.* He had, however, permission previous to this time to labor as catechist.† This accounts for the fact, that a "record of his sermons dates part of his ministry as early as 1821." He entered upon his pastoral duties regularly in the Ephrata charge, Lancaster county, Pennsylvania, in the spring of 1823. He preached his first sermon in the Modecreek church, where, strange to say, his last discourse also was delivered about five weeks preceding his death. These discourses, in the same church, were over forty-five years apart—a common life-time.

* Syn. Min., 1823, p. 23; also 1824, pp. 7, 26, 27.

† Syn. Min., 1822, p. 21.

Father Hertz had a large and laborious charge, consisting of as many as seven and eight regular congregations, with three or four preaching points, during the greater part of his ministry. He was never pastor of any but the Ephrata charge. The New Holland and Bethany charges once formed integral parts of the original Ephrata charge. As far as could be ascertained, he preached 10,028 regular sermons, and 1,776 funeral discourses, and united in holy matrimony 1,136 couple. His baptisms and confirmations, being entered only in the records of the different congregations which he had served, could not be easily and accurately ascertained. Of both, however, the number must have been very large.

The general health of Father Hertz was excellent; and he was, therefore, seldom prevented from attending to his pastoral duties by sickness. He was very laborious, earnest, and faithful in his ministry, and pursued his calling with the greatest zeal, diligence, and fidelity. He was "instant in season and out of season." Like his beloved Master he "went about doing good." He was systematic, conscientious, and very particular in attending to the duties of his calling. His deportment was consistent, high-toned and manly. He never compromised, nor suffered any one to trifle with his ministerial character. His bearing was in full accord with the requirements of the Gospel, and his life a "living epistle, known and read of all men." He was strongly attached to the Church of his

choice, but at the same time liberal and generous towards members of other denominations.

His last sickness continued about five weeks. He contracted a severe cold while visiting the sick, by which he was kept out late at night. This was followed by dysentery. Other complaints supervened and complicated his disease, which finally terminated his long, earnest and useful life. Fully prepared for death, and resigned to the will of God, his spirit passed gently over into the home of the blest—the “rest prepared for the people of God.” He died September 22d, 1867, aged 72 years and 5 months, less one day.

His funeral took place on Saturday following his death. A short service was held at the house. The corpse was then taken to Lancaster, where a second service was held in the First Reformed church. His remains were afterwards borne to the “Lancaster Cemetery,” attended by mourning friends and acquaintances, and interred in the family lot, where repose also the remains of his wife and children who had preceded him to the eternal world.

Father Hertz was a man of but ordinary talents and of limited education. He had to work his way to the ministry through poverty and opposition, and was consequently obliged to deny himself of many of the facilities for acquiring an extra and finished education. His case was that of many of God’s most faithful servants, who, as regards the present life, have a heavy burden to bear. But these sons of toil and self-denial have what is far

better than brilliant parts or classic lore; they have warm, loving, confiding hearts, courageous spirits, and high-toned manliness and decision of character—all elements essential to success in life.

When these natural endowments are strengthened and braced up by the power of a living faith, and thus fully enlisted in the cause of Christ, they compensate for the absence of many of the more flashy and popular gifts and accomplishments. Father Hertz possessed in an eminent degree these moral elements. Hence, with what might be considered but a very slender and imperfect preparation for the ministry, he accomplished a great work in his day. He was faithful to Him who had called him to the ministry of reconciliation; and, with a fixedness of purpose and energy rarely equaled, pressed forward in the good work of winning souls and building up the kingdom of God in the world. His name will long be kept in grateful remembrance by those to whom he ministered in holy things. They are the best and most approved "seals to his ministry."

REV. HENRY KROH.

1799—1869.

DURING the earlier period of his history, Mr. Kroh was an extremely active and efficient minister of the Reformed Church in the East; and, later in life, he labored successfully as a missionary in various parts of the great West. His ministerial career, though somewhat eccentric, is full of thrilling interest. No doubt his earnest labors became the means of life and salvation to many a poor wanderer. He was very zealous, and always manifested a deep interest in the spiritual welfare of those who were intrusted to his care and guardianship; and his efforts proved successful, in several places, at least, in building up the congregations in which he labored. The following presents a succinct picture of his diversified life and labors.

Henry Kroh was born on the 17th day of June, 1799, near Womelsdorf, in Tulpehocken township, Berks county, Pennsylvania.* His parents were Henry Kroh, and Barbara, whose maiden name was Reichart. When yet quite young he was baptized by the late Rev. Dr. William Hendel—the younger. His parents subsequently removed thence into the vicinity of Martinsburg, Virginia, where he was

* See an article of Rev. F. Fox, *Ref. Ch. Mess.*, Dec. 8th, 1869.

confirmed by the Rev. Dr. Lewis Mayer, at the age of sixteen. Two years later he began his studies preparatory to the holy ministry; but the want of sufficient means compelled him to suspend them for a time. Meanwhile, at the age of twenty-one, he was married by the Rev. Dr. Hendel, to Miss Anna Maria Stauch, of Womelsdorf, Pennsylvania. He thereupon resumed his studies under the Rev. Benjamin German, pastor of the Lutheran church at that place, and afterwards completed the same under the Rev. Jonathan Helffenstein, the pastor of the German Reformed church in Frederick City, Maryland, where he also served awhile, as assistant to his preceptor, in the charge. Having received and accepted a call from the Newtown and Pine Hill congregations, in Frederick county, Virginia, he applied for license to the Synod which met in Bedford, Pennsylvania, October 1st 1824. He was referred to a committee appointed to examine candidates;* and, his examination proving satisfactory, he was licensed, and ordained to the office and work of the holy ministry, and placed over the congregations from which he had presented a call. He remained in this charge three or four years only; when, having received and accepted a call from the congregations at Cavetown and Leitersburg, he took charge of this field in 1827 or '28. His stay here was very short, for in 1829, he became pastor of the Lebanon charge, in Pennsylvania, consisting, at first, of Lebanon, Millerstown, Jonestown,

* Syn. Min., 1824, p. 7.

Campbellstown, Bindnagel's and the Hill church. Annville was subsequently added to his field ; and, in 1833, the charge was so changed as to comprise only four congregations, namely, Lebanon, Jonestown, Annville, and Campbellstown. In this field he continued to labor with much success until 1836, when he received and accepted a call from the Mt. Carmel charge, in Wabash county, Illinois, consisting of three congregations. Here he remained about eight years, laboring earnestly and faithfully, not only in his immediate charge, but also in other places in the surrounding country. In 1842, we find him in Evansville, Indiana, where, however, he appears to have remained but a short time ; for, in the interval between 1843 and 1844, he was stationed in Jonesboro', Union county, Illinois. What the extent of his charge here was, we are not able to say. It may have been a kind of mission field.

For the next three years, from 1845 to 1848, he had charge of the German Reformed interests in Cincinnati, Ohio. The first year he reports two congregations, then only one. His labors here seem to have been blessed ; for, in the last two years of his ministry, the congregation which he served increased from thirty-four to eighty one members. Besides these regular charges, he is said also to have supplied a number of mission points. This missionary work seems, indeed, to have been his proper sphere. His active nature fitted him peculiarly for an unsettled missionary life ; and in this capacity he did a good service for the Church both East and West.

In 1849, Father Kroh removed with his family to California, expecting to establish the Reformed Church on the Pacific Coast; but in this pleasing anticipation he was disappointed. For a while he preached in the mining districts, and also in different other portions of the country, as he had opportunities afforded him; and finally removed to the city of Stockton, where, for some time, he lived in peaceful retirement, advanced in years, feeble, and anxiously waiting to be delivered from earth's toils and cares, and looking for the rest of the people of God and life eternal in the world to come.

He had ten children; three of whom preceded him to the unseen world. The other seven—three sons and four daughters—survived him. One of his sons—the Rev. Phillip H. Kroh—is an active and useful minister of the Reformed Church, in the West. The mother, Anna Maria Kroh, died in 1864, in the city of Stockton, where she also is buried. After surviving his faithful companion—the sharer of his joys and sorrows—five years, the aged patriarch, full of years and weary of life, “died in the triumphs of faith, and the hope of a blessed resurrection,” in the city of Stockton, California, on the 15th of December, 1869, aged 70 years, 7 months, and 3 days. On the 17th of the same month, his mortal remains were interred with appropriate religious ceremonies in “Rural Cemetery,” in that city. The Rev. Benjamin E. S. Ely, of the Presbyterian Church, conducted the funeral services.*

**Ref. Ch. Mess.*, Jan. 12th, 1870.

REV. ISAAC F. STIELY.

1800—1869.

ISAAC F. STIELY, the son of George Stiely and his wife Elizabeth, a daughter of John Faust, was born in Heidelberg township, Berks county, Pennsylvania, May 12th, 1800, and baptized in early infancy by the Rev. Mr. Boas; and, in maturer years, instructed in the doctrines of the Heidelberg Catechism and confirmed by the Rev. Dr. William Hendel, then pastor of the Hain church.*

He pursued his theological studies for a short time under the Rev. Frederick A. Herman, and then finished them under the late Rev. Thomas H. Leinbach. After completing his course, in 1824, he was licensed to preach the Gospel by the Independent or "Herman" Synod, as it was then called, and commenced preaching in and around Klingerstown, Schuylkill county, Pennsylvania. He was ordained October 15th, 1827, after having served as licentiate, according to the practice then prevailing, for the term of three years. Some of the congregations, six in number, composing his original field of labor, he served up to the time of his death—a period of forty-five years.

His charge was a very laborious one, the congre-

*Letter of Rev. John Wolbach.

gations being scattered over a large district of country, separated by high mountains, and located partly in lower and partly in upper Mahantango Valley. During the first twelve years of his ministry, he stood in connection with the Independent Synod, by which he was licensed and ordained. In the year 1836, when this Synod, as a body, returned to the regular Synod,* Mr. Stiely and his congregations also came back; but, in 1841, when the subject of permanently establishing and endowing our literary and theological institutions came before the Church, and required ministers and congregations to assist in procuring the necessary funds, Mr. Stiely again withdrew from his ecclesiastical connections, and in union with some others of the same mind, formed the so-called "Free Synod," which, however, soon collapsed. For some time after this he stood wholly independent of all ecclesiastical jurisdiction; but, in 1860, feeling keenly the unnaturalness and misery of his position, he returned again to the mother Synod, and continued in the same to the day of his death, deeply regretting the course which he had been led to pursue. "It is human to err," remarks the Rev. Jared Fritzinger,† "but Christian to confess and to amend one's ways."

When received by the East Susquehanna Classis, the last time, he wept bitterly, and the whole Classis wept with him. Whenever, subsequent to his return, he had an opportunity to correct his former

*Syn. Min., 1836, pp. 7, 22.

†*Hausfreund*, January, 1870.

errors among his own people and elsewhere, he did so freely, and in this respect attested the sincerity and genuineness of his repentance and sorrow for the evils committed. All honor to the aged pilgrim, who had a sufficiency of grace and courage given him to retrace his steps, and undo, as far as possible, the mischief which his unfortunate course had produced.

On the 9th of March, in the year 1827, he was united in marriage with Miss Anna Knorr, with whom he lived in peace and unity up to the day of his death—forty-two years.

Father Stiely had a very inconvenient and laborious charge. Hills and valleys separated his scattered congregations, which, towards the close of his life and ministry, were eight in number. Frequently he traveled thirty miles on a single Sunday to meet his regular appointments. For ten or fifteen years he always made these journeys on foot. Only during the latter part of his life he had a horse and buggy wherewith to perform his long and wearisome trips, when going out to meet his appointments. His labors were abundant and arduous. After preaching long and persistently in this extensive field, the good Lord called him home. He died at his residence in Schuylkill county, Pennsylvania, September 13th, 1869, aged 69 years, 4 months and 1 day; and was buried in the cemetery of the Salem church, leaving behind a disconsolate widow and seven children, five sons and two daughters, and twenty-five grandchildren. *Requiescat in pace*

REV. JOHN. H. CRAWFORD.

1801—1864.

THIS excellent man, and faithful servant of Jesus Christ, was born July 23d, 1801, near the Union Mills, then in Baltimore, now in Carrol county, Maryland. His father's name was Robert—his mother's name, Eva—by birth a Hubbert. They were both truly pious and God-fearing people. The father belonged to the German Reformed Church—the mother to the Lutheran. They usually attended public service in the church at Silver Run, where both denominations still worship together in the same house to this day. In 1856, his mother was called home, being nearly ninety years of age, and was buried in the cemetery of the church in which for so many years they had worshiped, by the side of her sainted husband, who, some years previously, had passed over to the eternal world.*

John H. Crawford, the subject of this sketch, after having been duly instructed in the doctrines and precepts of our holy religion, was received by confirmation into full communion with the German Reformed Church at Silver Run, then under the pastoral care of the late Rev. Jacob Geiger; through whose influence, also, he was afterwards induced to

* Letter of the Rev. John G. Fritchey, by whom much of the material of this sketch was furnished.

study for the ministry. In the month of May, 1825, he came to our seminary, then located at Carlisle, Pennsylvania, and under the supervision of the late Rev. Dr. Lewis Mayer. He had prior to this received only an ordinary English education; but being a man of considerable talent, and of great perseverance and intense application, he made rapid progress in his studies; and, in the spring of 1828, after a three years' course stood a very creditable examination, and was accordingly licensed to preach the Gospel. In October of the same year, he applied to the Synod, at its annual meeting in Mifflinburg, Union county, Pennsylvania, and, after passing his examination, was ordained to the office and work of the ministry, and designated as a missionary to the South.*

Sometime during the late autumn of this year, he accompanied the Rev. John G. Fritchey and wife to North Carolina, having the previous spring received a call from some congregations in Guilford and Orange counties of that State; in which field he immediately entered upon the active duties of his office. He appears to have been animated by the true spirit—the spirit of missions—and accordingly he took a deep and lively interest in the general welfare of the Church. In the Minutes of 1829, we find, among other things, the following item: “A letter from the brethren Fritchey and Crawford, wherein they represent the condition of our Church in North Carolina as very promising; they mention

*Syn. Min., 1828, pp. 17, 24.

particularly that four congregations, in Rowan and Cabarras counties, offer to a minister a salary of \$300, and urge the Synod to send them a pastor, or at least to encourage them with the assurance that their request will be complied with before long. The Synod sincerely rejoiced in the favorable account which these young brethren gave of the state of the Church in their vicinity, and resolved to hand this letter over to the Board of Missions, with the earnest request that a minister be sent to them as soon as practicable."

This record does honor both to the Synod, and to the young brethren, by whose communication the action was called forth.

Mr. Crawford served these congregations, in which his ministry was commenced in 1828, with acceptance and success, for a period of twelve years, up to 1840, when he became successor to his friend and fellow-laborer, the Rev. John G. Fritchey, as pastor of the Reformed congregations in Lincoln county, in the same State. This charge varied in the number of congregations composing it; latterly it consisted of two only, namely, Grace and Bethel.* In this charge he continued actively engaged in the service of his Master until the year 1857, when he accepted a call from some congregations in Augusta county, Virginia, where he continued to labor earnestly and faithfully until it pleased the good Lord to call him to his eternal rest in heaven.

In the spring of 1829, Mr. Crawford was united

*Syn. Min., 1850, Stat. Report.

in marriage with Miss Maria E. Spotswood, of Carlisle, Pennsylvania. They never had any children, but lived together in great peace and harmony. She survived him at his death, and is still living in South Carolina.

Mr. Crawford was a man of an amiable disposition, ardent piety, and sincerely devoted to his Master's cause. He loved the Reformed Church, and was willing to spend and be spent in her service. He was a close student, a faithful pastor, acceptable as a preacher, of a noble and generous disposition, and much beloved, not only among his own brethren, but also by Christians of other denominations, especially by the Presbyterians, with whose ministers in the South he was very intimate. He was by no means a pleasant speaker; for he had a serious impediment in his speech, being tongue-tied by a simple thread in the center of that organ. "Having been neglected by his parents," says the Rev. John G. Fritchey, "I persuaded him to have the thread cut by Dr. Simpson, at my house, in the fall of 1829, but he never fully overcame the habits previously formed." In personal appearance he was agreeable—of medium size, black hair and eyes, and rather good-looking.

To the above we add the following from another source: "Brother Crawford was always regarded as a good man—a man who feared God and loved righteousness. He was not what you may call an eloquent preacher; but he certainly was a sound preacher, one who boldly and faithfully preached Christ.

And as far as I know, and from what I have heard others say, his life did not contradict his preaching. He ever practiced what he preached.”*

Mr. Crawford died at his residence in Middlebrook, Augusta county, Virginia, October 9th, 1864, aged 63 years, 2 months, and 16 days. He sleeps in Jesus—the sleep of the blessed.

*Letter of Rev. Geo. H. Martin.

REV. HENRY WAGNER.

1802—1869.

FATHER WAGNER belongs to that earlier race of ministers, who entered upon their work when the countries in which they labored were yet comparatively new and uncultivated. In some instances the primitive forests were still standing, and the thickly-wooded hills and valleys were infested with numerous wild beasts. Difficulties of no ordinary kind were found to encompass these early heralds of the cross, in the discharge of their arduous duties. Hence, a peculiar type of character was required to fit them for this difficult and sacred calling; but the very trials which they had to encounter, also had a tendency to develop and foster a vigorous and manly spirit, and thus gradually to qualify them for their office and work.

Father Wagner's character was strongly marked. He was distinguished for great earnestness and determination—elements of character essentially necessary to success in life. He continually manifested these peculiarities in all his actions. Sometimes indeed, and especially to strangers, they gave an appearance of sternness and severity to his excellent character. All the circumstances of his childhood and early youth aided in forming this pecu-

liar type of character. He was born in a romantic region, in Cumru township, several miles below Reading, in Berks county, Pennsylvania, April 3d, 1802,* of parents who belonged to the middle class, being neither rich nor very poor. They were honest and industrious, and accustomed to hard work and a prudent economy, in order to get along in the world. Both his parents were active members of the Church, and early brought their infant son and dedicated him to God in holy baptism.

While yet a mere infant, his parents, together with his grandparents on the mother's side, moved to Northumberland county, and settled in an equally wild and romantic spot, in the vicinity of Sunbury, Pennsylvania. They had been here but a short time, when, in 1806,† his grandparents left this region of country, and moved to Center county, taking up their abode about three miles below what is known as the "Old Fort." As they had become sponsors when Henry was baptized, they felt like adopting him as their own child, and accordingly took him along with them to their new home, he being then only about four years of age. They cared for him just as well as if he had been their own child, sending him regularly to school, summer and winter, from his fifth to his twelfth year.

In 1814, his parents also removed to Cenetr county, and rented a farm, which they cultivated. As they very much needed help just then, the

*Sketches of his Life and Ministry, *Hausfreund*, Feb. 4th, 1869.
† *Ibid*, Feb. 18th, 1869.

father took his son home, and put him to work with him on the plantation. He soon became fond of the work; but his love of books and study remained. In the winter season he generally attended school. The teacher was a good one, highly educated, earnest and strict, exercising a salutary influence, in different ways, on his pupils. It was especially regarded by young Wagner as a great privilege to be in a strictly English community, where he became familiar with the English language, which subsequently proved to be of great benefit to him. When about nineteen years of age he attended a course of catechetical instructions under the venerable Father Fries, and was then confirmed and received as a member of the German Reformed church in Aaronsburg, Pennsylvania.

In the spring of 1825,* he entered the Theological Seminary of the Church, then located at Carlisle, Pennsylvania, and under the care of the Rev. Dr. Lewis Mayer. He remained in the institution about three years, when the prescribed course of study was completed. In April, 1828, he commenced preaching in the Paradise charge, as a licentiate; and in the autumn of the same year, he appeared at the meeting of Synod held in Mifflinburg, Union county, Pa., and, having presented his call from the Paradise charge, he was, along with some other candidates, referred for final examination to the proper committee, Father Hinsch being chairman. This committee reported favorably

* Syn. Min., 1825, p. 14.

and recommended the candidates for ordination,* which was accordingly attended to during the sessions of Synod. The committee of ordination consisted of Revs. Theodore L. Hoffeditz, F. Rahausen and Samuel Helffenstein, Sen.

Immediately after the meeting of Synod, he went to the scene of his future labors; and, being now fully invested with the sacred office, he entered at once upon the duties of his calling. The charge consisted of four congregations, namely: Milton, Paradise, Strawberry Ridge and Muncy. "In this charge," he says, "I made my first trial in the duties of this sacred office, and, I can assure you, it was for me a serious trial."

The charge was not in the best condition when our brother entered upon his duties there. There was a general feeling of opposition to collections for benevolent purposes prevailing among the people. They suspected the purity of motives in those who sought to collect money for these purposes. He set himself vigorously to work to correct this evil, and to cultivate a more generous and liberal spirit in the members of the church. Sometimes he became very much discouraged, and his faith well nigh failed him; but he continued to persevere in the good work of counteracting this narrow and unworthy spirit; and, by the Divine blessing, succeeded beyond his highest expectations, so that he had full permission accorded him to

*Syn. Min., 1828, pp. 15, 24.

take up collections for the various benevolent operations of the Church.

Another source of trouble to our young pastor was the extensive prevalence of feasting in connection with funerals. Providing for the guests at funerals was at one time customary in many parts of the country, and in the earlier times to a certain extent unnecessary and proper. At a subsequent period, however, this strange custom became not only necessary, but positively injurious—leading to all forms of extravagance and shameful excesses. In contending against these abuses, as he tells us, he sometimes left his zeal get the better of his judgment, and so fell into acts of imprudence and needless severity.

His large field gradually extended itself, until it embraced, besides the above, also Turbutville, Blackhole, White-deer and St. John's, in all eight congregations.* He could thus preach only once every four weeks in each of the congregations, by preaching twice a day. To compensate in part for this infrequency of regular Sunday services, he often preached on week-day evenings in school-houses and other places that were open for him and suited for the purpose. In connection with this extensive and laborious field, he also preached occasionally at Williamsport, in Lycoming county, and other places, and attended to ministerial duties even far beyond the bounds of his regular pastoral charge. In Williamsport he on one occasion held

*Sketches of his Life and Ministry.—*Hausfreund*, Jan. 7th, 1869.

catechetical instructions, and subsequently confirmed quite a large class of young persons, and administered the communion to the congregation. "My pastoral duties were sometimes so abundant," says he, "that I was compelled to be almost daily on my horse; and my sermons I had to prepare by night, and not unfrequently while traveling on horseback." As it was impossible, in so extensive a charge, to visit the families regularly in the ordinary way, he would generally arrange it so as to go to his distant churches on Saturday, and stay alternately with the different families, getting the neighbors to come together at the house, when he would hold a short religious service of a simple and edifying character. In this way he would make up in part, at least, for the want of regular pastoral visitation. In this first field of labor he served, with acceptance and success, seven years.

In 1835, he received a call from the Lebanon charge, composed of five congregations, namely: Lebanon, the Hill church, Jonestown, Annville and Campbellstown, in Lebanon county, Pennsylvania. In this large and interesting field, Father Wagner spent the best years and vigor of his life. With unabated zeal and energy, and with that completeness of devotion, which characterizes the true servant of God, he labored here for the space of sixteen years. From the extent of the charge, and the character and requirements of the people, who composed his spiritual household, we may easily see how onerous and multiplied his duties must

have been. In such a field, the care of the sick and sorrowing ones, the instruction and religious training of the young, and the burial of the dead, would naturally demand a great deal of a pastor's attention. Enough of a burden would this part of the minister's duty be, leaving out of the question entirely the regular Sunday services.

During his long pastorate the Lebanon charge underwent several important changes. Some of the original congregations were omitted and others substituted in their place ; and, in 1846, the number of congregations was reduced to three, viz.: Lebanon, the Hill church and Annville. Even as now constituted, the charge was too extensive to be properly attended to by one man. Such charges, and the enormous amount of labor and care which they require, have ruined many a strong and robust constitution and hastened the unfortunate pastor to a premature grave.

In 1851, Father Wagner received a call from the McConnellsburg charge, in Fulton county, Pennsylvania. In this field, composed of three small and widely-separated congregations, he labored for two years only, when he accepted a call from Mercersburg, where he spent the next three years of his life. Here also he labored with his accustomed zeal and earnestness, and accomplished a good work. His services were highly appreciated, not only by his own members, but also by the students and professors. One of the latter, after hearing some of the most able and eloquent preachers on the continent

of Europe, remarked, that in his wanderings he often thought of the simple, solid and earnest sermons of Father Wagner. The feeling was natural, and what might justly be looked for. His pulpit efforts were always of a high order. He was a close and earnest student, and carefully prepared all his discourses. Whatever he had to say was said with a realizing sense of its meaning and import. This earnestness in his character made a singularly strong impression on all who had any extensive intercourse with him. The very hesitancy which often attended his delivery, was expressive, and helped to deepen the impression made by the earnest words which he uttered.

From Mercersburg, Father Wagner removed, in the spring of 1856, to Orwigsburg, Schuylkill county, Pennsylvania. His charge here consisted of four congregations, viz.: Orwigsburg, McKeansburg, Schuylkill Haven and Friedensburg—all of them rather weak and widely scattered. The labor required was entirely too much for a man advanced in life; but, in the strength of that same Divine grace, which, in former days, had sustained and comforted him, Father Wagner prosecuted his labors here vigorously and with success, for a period of nine years. He had now finished his appointed course. His ministry was drawing to a close. He had acted the part of a faithful servant in the vineyard of the Lord, and had borne the heat and burden of the day for some thirty-six or thirty-seven years. His strength began sensibly to fail. Full

of years and of honors, and conscious of having faithfully served his Lord and Master, he now, in 1865, resigned his charge, and relinquished the active duties of the ministry, in order to spend the remainder of his days in quiet and peaceful retirement among the people of his former charge, in Lebanon, Pennsylvania. To this imperfect sketch of his ministry in the different charges which he so ably served, we add the following beautiful passage from the funeral discourse of the Rev. Dr. Johnston.* "This is the historical record of his ministry; but in no wise does it present its laborious toils, its severe conflicts, its inner life, or its triumphs. These can never be known until they are manifested at the judgment-seat of Christ. They have formed the current of his life; and, moving and blending together, they have spread fertility and moral beauty in every field where he has labored. As a theologian and as a preacher he stood high among his brethren. His sermons were always well prepared, and replete with sound doctrine and evangelical truth. As a pastor, he was faithful and active; as a catechist, he was thorough and earnest; as a father in the ministry, he possessed the affections and regard of all. His labors in building up the church were arduous and successful. His ministry has left a sweet savor, and will long be held in grateful remembrance."

Mr. Wagner was twice married. On the 20th day of November, 1828, he was thus solemnly

* *Ref. Ch. Mess.*, June 9th, 1869.

united with Miss Sarah M. Wiestling, of Harrisburg, Pennsylvania, by whom he had seven children—three sons and four daughters; these latter, with their mother, preceded him to the eternal world. He was married, a second time, to Mrs. Sophia P. Young, a sister of the Rev. Dr. Schneck. They had no children. She survives her husband, and resides in Lebanon.

In personal appearance, Mr. Wagner was peculiar; tall and slender, but well built, strong and robust, and apparently fitted to endure great hardships. Of late years, however, his general health had been bad, and his sufferings great. His mind was in deep sympathy with his physical debility, which often brought on dark forebodings in reference to death. "These seasons of gloom would be followed by gleams of light; and doubts and fears would give place to peace and joy. In such moments his faith would triumph, as he felt that his only hope was the righteousness of Christ. His last parochial report to Classis sets forth this point with great force and beauty. In it he speaks of his hope, and of his prospects for the future. He desired to depart and be with Christ; and expressed his conviction, that, while his work was apparently done on earth, there was employment for him in another and higher sphere. Whatever may have been his anticipations of death, he was privileged to pass through it gently and peacefully." On the evening of Trinity Sunday, May 25th, 1869, while intercession was made for him in the sanctuary, he

fell "asleep in Jesus," aged 67 years 1 month, and 22 days.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

Father Wagner was well known in the Reformed Church as an able and earnest minister, who loved his calling and faithfully discharged its solemn duties. He was one of the first graduates of our Theological Seminary. He entered the ministry in 1828, and continued in the active duties of the pastoral office, until 1865, a period of thirty-seven years. He was thus permitted to complete forty-one years of ministerial labor before he was summoned to a higher sphere. Father Wagner maintained, through a long life, a consistent deportment, and was much esteemed as a man of exemplary character. His end was peace.* The funeral services were attended by a large number of his brethren in the ministry; many of them took part in them. Rev. F. W. Kremer, his successor in the church at Lebanon, paid a feeling tribute to his memory. His burial took place at the Hill church, where appropriate sermons were preached, by Rev. C. H. Leinbach, in the German, and Rev. T. S. Johnston, D. D., in the English language. It was a solemn and impressive occasion. "After life's fitful fever, he sleeps well."

**Ref. Ch. Mess.*, June 9th, 1869, Obituary, by Rev. Dr. Johnston.

REV. DANIEL S. TOBIAS.

1804—1864.

MR. TOBIAS was one of the pioneer ministers in the Susquehanna country. When he entered upon his ministerial labors in his first charge in Bloomsburg, Columbia county, Pennsylvania, that section of country was yet comparatively new, and many and severe were the trials of the settlers in that early period, and especially the trials of ministers of the Gospel. The exposure which it required, as well as the large amount of physical and intellectual labor which was demanded, to serve a charge of four, five, or six congregations in so new and wild a country, helped greatly to wear down a man, and bring on early disease and premature death. To these several causes the physical infirmity and sufferings of Brother Tobias, during the latter part of his life, may possibly be traced. He was a sincerely good and earnest Christian, an industrious and successful laborer in the vineyard of the Lord, and an ornament to the Christian ministry. His pastoral labors, which extended over thirty-six years of his life, were greatly blessed, and made the means of life and salvation to many of those who were committed to his care and supervision.

The following facts in reference to his life and

labors are taken from an obituary, prepared by an intimate friend of the departed brother. We give them in his own simple and appropriate words, as far as these are found to answer our special purpose:

"Daniel S. Tobias was born in Beaver township, Berks county, Pennsylvania, on the 23d day of March, 1804.* In his infancy he was baptized; and, in due time, confirmed and admitted into full communion with the German Reformed Church. He soon afterwards felt and evinced a desire to study for the holy ministry. After some preparatory studies, pursued for several years, he commenced the study of theology under the late Rev. C. G. Herman, and continued his studies until he received and accepted a call from the German Reformed congregations in and around Bloomsburg, Columbia county, Pennsylvania. In the year 1829, he was ordained to the holy ministry, and installed as pastor, and continued to serve the Bloomsburg charge for about twenty-three years. In 1851, he received and accepted a call from the Rebersburg charge, in Centre county, Pennsylvania, and served these congregations for about thirteen years, faithfully, until the time of his death.

"During the thirty-six years of his ministry, he preached about four thousand five hundred regular sermons, and about seven hundred and fifty funeral discourses; confirmed six hundred and fifty-seven persons, and married five hundred and seventy-six couples.

*Obituary by the Rev. P. S. Fisher.—*Ger. Ref. Mess.*, Dec. 14, 1864.

On the 9th of February, 1824, he was married to Miss Elizabeth Fisher, daughter of John, and sister of the sainted Rev. Richard A. Fisher. They lived together in Christian harmony and peace nearly forty-one years; had eleven children, seven sons and four daughters. One son and one daughter preceded him to the home of the blessed in heaven. He left a sorrowing companion, six sons and three daughters, to mourn his death. But his deportment and the end of his life were such that they had no need to sorrow, "even as others which have no hope." His life and conduct were such as to assure them of his interest in the great redemption, and of an inheritance among the saints in light. "I heard a voice from heaven, saying unto me, write: blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them."

Father Tobias was of a quiet, thoughtful, and retiring disposition. Serious, earnest, and honest, he sought rather to please God than to gain the admiration of men. And yet he was quite pleasant and cheerful, and proved himself a very agreeable companion. He was a man of much energy and determination. His sermons were generally well prepared, and delivered in a pleasant and agreeable style. His voice was clear and sonorous, and calculated to engage and keep the attention of his hearers. He was emphatically an earnest and laborious servant of Christ, doing what his enfeebled health and physical debility enabled him to do; and

when the last trying scenes of earth's pilgrimage came upon him, the Lord, whom he had served so long and faithfully, gave him strength and grace to be patient and submissive. He died in peace. "His last moments were calm and serene. He died without a struggle or groan"—falling asleep in the arms of his Redeemer. "Happy soul, thy days are ended"—ended in the blissful vision of the Divine Lord and Master!

Mr. Tobias died in Rebersburg, Center county, Pennsylvania, October 29th, 1864, aged 60 years, 7 months and 6 days.

The following beautiful lines, so full of filial love and affection, were written by his son—John. We give them as an appropriate conclusion to this sketch:

ALAS! MY FATHER.

Awake once more, my slumbering harp, awake
 Long hast thou silent on the willows hung,
 Save when, by fitful night-winds swayed,
 One quivering chord wailed out the plaint of grief.
 Dost thou not know, a prince in Israel,
 A Christian hero, laden with the spoils
 Of victory, hath fallen at his post,
 And all his conquests yet remain unsung?
 Hast thou no laurel wreath to twine around
 The urn of one, whose deeds of high emprise
 And true philanthropy have with the good
 And great his name enrolled?

Ah, me! no echo, save the monotone;

Alas! alas! my father, thou art gone!

Come, sacred muse, attune my trembling lyre;
 Bid it send forth heart-stirring strains
 Of other days, which in a thousand hearts

Shall waken pleasant mem'ries of Christ's
Ambassador, who, fearless, like Paul,
Poured forth the thunders of a broken law,
Or, like Apollos, with persuasive eloquence,
Proclaimed salvation to a guilty world.
Tell how, unwaveringly, he kept the faith,
Fought the good fight, finished his course with joy,
And, for the cross, received a crown of life.

'Tis all in vain. One chord responds alone;
Alas! alas! my father, thou art gone!

List! 'tis the voice of kindred sympathy,
Whose last appeal, prompted by filial love,
Rebukes my selfish grief, and nerves me
Once again to sweep the silent chords. Would that,
In fitting harmonies, I might portray
His private worth—how he excelled in all
The sweet amenities of social life,
As husband, father, friend. E'en now I seem
To feel the presence of his hand upon
My head. I see the fond paternal smile,
And hear the words, "My son," from his sweet lips
Again my harp replies to that loved tone,
Alas! alas! my father, thou art gone!

Oh, by those thronging mem'ries, which thrill
My quiv'ring heart, urge me no further!
In vain shall honor, gratitude, or love
Essay the tuneful powers, O silent harp!
Perchance, some bard, whose heart-strings twine not
A stricken heart, may yet, with skillful hand,
Perform the painful, pleasing task, to me
Denied; and, by his sacred theme inspired,
Pay a just tribute to departed worth.
Come, bending willow; on thy pensive bough
My tuneless lyre I silently replace.

Here let it softly to the night-wind moan.
Alas! alas! my father, thou art gone!

REV. JOHN REBAUGH.

1802—1871.

THIS eminently pious, earnest and successful minister of Christ was born in Abbottstown, Adams county, Pennsylvania, in September, 1802.* He had the misfortune to lose his father even before he himself saw the light of day. When yet a boy he removed with his mother to Baltimore, Maryland, where he received such an education as her circumstances enabled her to give him. At the same time his spiritual training was by no means neglected. The religious influences thus brought to bear upon him had their desired effect.

Early in life, already, he became a member of the First German Reformed church of Baltimore, which occurred during the pastorate of the Rev. Albert Helffenstein, Sen. He appreciated his privileges, and sought to make himself useful in the congregation. His name accordingly is found on the record of the Sunday-school connected with that church, as its first assistant superintendent. He thus early afforded evidence of his piety and of the deep interest he felt in the cause of his Divine Master, as also of his willingness to engage in His service.

* *Ref. Ch. Mess.*, Jan. 8th, 1871.—Obituary by Rev. Dr. Fisher, which we have freely used.

In Baltimore, the Reformed Church, just then, had an Otterbein, who, in connection with some other kindred spirits, sought to promote the cause of piety and of practical religion beyond the sphere of their own immediate charges. For the purpose of securing this object the more effectually, he gathered around him a number of young men of piety and education, who had gifts for public speaking; and, furnishing them with a commission of some kind, he sent them out to engage in a series of missionary labors. Mr. Rebaugh, then young and full of zeal, was one of this number. He labored in this abnormal capacity for several years in different parts of the country, with efficiency and success. Eventually, however, he became dissatisfied with the relation in which he stood; and, his heart yearning to preach the Gospel with full and proper authority, he procured certificates of character and recommendations from members of the Reformed church in Shippensburg, and Mount Joy, Pennsylvania, where he had been for some time laboring, and applied to the Synod of the Reformed Church, which was held in Hagerstown, Maryland, in September, 1830, for license and ordination. His application was successful, and he was accordingly ordained to the work of the ministry, along with several other candidates for the sacred office, in the church at Hagerstown, on the evening of the 30th of September, 1830.* His name appears on the statistical tables of that year

Syn., Min., pp. 14, 15, 17.

as pastor of a congregation at Shippensburg, Penna.

In 1831, he became pastor of the Boonsboro' charge, Washington county, Maryland, which then consisted of four congregations, namely, Boonsboro', Sharpsburg, Cross Roads and Pleasant Valley. In this field he remained until 1837, when he removed to Greencastle, Franklin county, Pennsylvania, and took charge of the Reformed church in that place, and of several other congregations in the vicinity.

In 1851, he resigned the pastorate of the Greencastle congregation, which was then constituted a separate charge. He continued to serve the church at Middleburg, five miles south of Greencastle, in connection with other congregations, until he became disqualified, through disease, for the work of the ministry, in 1863. During the greater part of this latter period, he preached regularly to the congregations at Clearspring and St. Paul's church, Washington county, Maryland.

Both as a man and a Christian, Mr. Rebaugh stood very high. He possessed more than ordinary social qualities. He was always full of life and animation, and withal kind and tender-hearted towards all with whom he had any intercourse. Accordingly, he was at all times most cordially welcomed to the dwellings of those who enjoyed his acquaintance. The attachment between him and his friends was strong, and their intercourse with each other seemed always to be the source of mutual pleasure and benefit.

He was a most faithful and laborious pastor, He mingled much with the people of his charge, ever giving them his personal interest and attention. In times of affliction and distress, especially, he sought faithfully to administer to them the consolations of the Gospel. His peculiar social qualities fitted him for duties of this nature. This imposed on him, however, a large amount of labor, especially during the latter part of his ministry, when he had to perform long journeys to reach his people, and that over bad roads and in all kinds of weather. He, however, patiently endured all from the deep interest he felt in the work to which he had devoted his life and energies.

As a preacher, Mr. Rebaugh was earnest and energetic. His discourses were distinguished for their simplicity and directness. He excelled especially in exhortation. At communions, and on funeral occasions, which furnished special opportunities for this kind of address, he generally appeared to great advantage; and would often make the most forcible and moving appeals to the several classes of hearers. In prayer he was peculiarly gifted. Strangers, on listening to his earnest appeals to the throne of grace, never failed to be impressed with a sense of his special talent in this sphere. He seemed to lay hold of the very horns of the altar, and to wrestle with God as one who was unwilling to give over until he had gained the object of his suit.

His interest in the Church at large was very

great; and hence he esteemed it a most precious privilege to labor for the welfare of her literary and theological institutions, as well as for the various benevolent operations in which she was enlisted. The Church duly appreciated his efforts in this direction, and accordingly appointed him a member of the several Boards—of Missions, of Education, and of Publication; and generously continued him in these several relations throughout the greater part of his long and active ministry. In one or the other of these Boards he also frequently occupied the position of President, and was always attentive to the duties which his official relations imposed upon him. He was also chosen President of the Synod of his Church, which was held in Norristown, Pennsylvania, in 1849.

For wise and holy purposes, no doubt, an overruling Providence permitted the latter part of his life to be shrouded in a thick cloud. His residence was on the confines of the territory which formed the scene of conflict in our late civil war. Any one whose unfortunate lot it was to live in that region of country at this time, knows something of the terribly exciting scenes through which the ill-fated border citizens were frequently called to pass. More than one strong mind gave way under their awfully distracting influence. For a long time they were a source of annoyance to the warm-hearted and suffering pastor; and, during the famous invasion of the North, under General Lee, in the summer of 1863, the excitement became too

intense for his ardent temperament. His active mind eventually gave way under the fearful pressure to which it was subjected, and he became permanently deranged.

Everything was done by his friends that kindness, medical skill, and the deepest interest in his behalf could suggest. All, however, failed to furnish any permanent relief. He lingered on in a truly distressing state of mind, until a kind Providence brought his sufferings to a close in death. The dark cloud, which had so long overshadowed his life, was at length dissipated; and his weary spirit, released from its tenement of clay, is now permitted to bask in the pure sunshine of heaven.

He died at the house of one of his friends, in Harrisburg, Pennsylvania, February 1st, 1871, aged 68 years, 5 months, less a few days.

“There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep
Low in the ground.”

REV. BERNARD C. WOLFF, D. D.

1794—1870.

DR. WOLFF* belongs to a family whose religious history confirms the Divine promise and beautifully illustrates the enduring presence, power, and efficiency of God's covenant mercies—extending, like a sheen of fire, over a thousand generations of them that love Him and keep His commandments. His ancestors, for ages past, were pious, Christian people, wonderfully sustained, and preserved in the “faith once delivered to the saints.”

His great-grandfather, Michael Wolff, emigrated to this country in the year 1739, from Ober Hochstadt, in the Palatinate, Germany, near the present city of Spire. He brought with him certificates of dismissal from the Reformed Church, in the Fatherland, for himself, his wife, and his two children—John Bernhardt and Conrad. He purchased and settled upon a large tract of land in Tulpehocken, then Lancaster, but now Berks county, Pennsylvania, upon a portion of which the town of Womelsdorf now stands. By the combined efforts of the father and his two sons, much of this land was

* This sketch is arranged principally from an interesting article in the *Ref. Ch. Mess.*, Dec. 14th, 1870, by Prof. Theo. Appel.

brought under cultivation; and they were getting along quite prosperously, when, in the year 1746, the father, while mowing in the field, was struck down with apoplexy.

In November, 1755, Conrad, one of the sons, was shot through the body in a fight with the Indians. He killed the savage who had wounded him, and himself died the day after.

John Bernhardt, unwilling to enter into legal contests with an unrighteous step-father, relinquished his patrimony, bade adieu to the scenes of his childhood, and came, penniless, to Lancaster, where he indentured himself, as an apprentice, to the saddle and harness-making business. At the expiration of his apprenticeship, he commenced business for himself. About the same time he was united in marriage with Anna Charlotta Bier, who was herself, as her ancestors had been, a member of the Reformed Church. He prospered in his business; became a useful citizen; aided largely in repressing the incursions of hostile Indians, and warmly espoused the national cause during the war of Independence, rendering every assistance in his power in the work of securing the freedom of his country. As he was "diligent in business," so was he also "fervent in spirit." His name appears as deacon in the charter obtained for the Reformed church at Lancaster, in 1771; and, subsequently, he discharged, at different times, the duties of elder, treasurer, and trustee. His children were all faithfully brought up in the nurture and admo-

nition of the Lord; and all who survived, seven in number, became consistent members of the Reformed Church, and lived and died in the faith of the Gospel.

An extract from a letter written respecting him, in 1833, by the subject of this sketch, will not be uninteresting: "Forty and four years ago, during a visit I made to Lancaster, Pennsylvania, I sought my grandfather's grave, and found it immediately in the rear of the old stone church in which he had worshiped. While standing over it, and reading the inscription on the headstone, a white-haired, feeble old man, leaning on his staff, approached me, and asked me whether I knew anything of the person buried there. I replied that I had never seen him, but that my name was on his tombstone. 'Then you are a relative—perhaps a grandson?' I replied in the affirmative, and asked him whether he knew anything about him. 'Oh yes, I knew him,' and he added with emphasis and emotion, 'he was a good man, and in his day a pillar of the Church.' I wanted no more, and lifted up the silent prayer, that all who were named after him might have some aged man to say as much for us as he stood over our graves and recalled the history of our lives."

John George Wolff, the father of Dr. Wolff, learned the business of his honored sire; and, after being united in marriage with Miss Elizabeth Krause, a member of the Reformed Church, he settled at Martinsburg, West Virginia. It was here

that Bernard C. Wolff, the subject of this memoir, was born, December 11th, 1794; here too he grew up to manhood, and was cared for and trained with paternal solicitude.

Of the religious character of his parents, and the respect in which they were held by him, along with the rest of the children, a few extracts from one of his letters, written some time prior to his lamented death, will best speak. He thus writes:

“My parents were educated after the manner of their fathers. They both attended catechetical instructions, and were received into the church at Lancaster, on Easter Sunday, March 24th, 1786, by Rev. William Hendel. My mother, from my earliest recollection, at a time when there were but few professors of religion at Martinsburg, and no preaching in English, except occasionally in the courthouse by traveling ministers, was strict in attending to religious duties in the family, and sought to train her children in the fear of God. We were taught to recite our prayers, and passages from the Bible, as soon as we could well speak. I still cherish a lively sense of gratitude to her, not just for the impressions made upon me by the scriptural truths she inculcated at that early period of my life, but for the direction she gave my thoughts upon points which I now appreciate as of theological importance—especially as regards the Church and its Sacraments She knew in whom she believed, and died, as she had lived, a pious, good woman.

“It was owing to the exertions of my father, in

connection with Geo. Doll, from Lancaster, Christian Silfer, from Germany, and Jonathan Cushwa, from Washington county, Maryland, that the German Reformed Church at Martinsburg was founded; of which my father continued to be an elder to the day of his death. After the establishment of the congregation, he ever took an active part in sustaining it, consistently maintained the profession of his faith in the Gospel, and gave liberally for the support of the institutions of the Church at large. His house was 'the ministers' home,' and many are the accounts we have heard from aged ministers of the generous hospitality and acts of kindness which they received from him on their way to and from the valley of Virginia. As he lived, so he died, trusting in Christ."

In an obituary of this excellent man, from the pen of a distinguished lawyer and personal acquaintance and friend, the highest imaginable tribute is paid to his character as a citizen, a neighbor, and a Christian; but we cannot here insert these sentiments of high regard from one who spoke from personal experience and a just sense of what was due to a sincerely good and pious man and a useful citizen. We proceed with our history as furnished substantially to our hand by the writer in the *Messenger*. He says:

"We have entered into these details, respecting the ancestry of Dr. Wolff, for two reasons: First, because, to our mind, they strikingly illustrate the truth of Scripture, with which we started out, that

the mercy of the Lord is shown not only to the fathers, but also to the children of those that love Him and keep His commandments—even to a “thousand generations;” and, secondly, because in the particular circumstances mentioned, we find an explanation of what every one, who knew the late Dr. Wolff, must have observed as a most prominent trait in his character, namely, his strong and unfaltering devotion to the interests of the German Reformed Church. It was to him emphatically the “Church of his fathers” for generations back.

After saying thus much on the peculiar social and religious character of Dr. Wolff’s ancestors, as presumptive evidence in favor of a like religious turn being given to his own life and character, we proceed now to recount the various causes, direct and indirect, which aided in gradually forming his rare and beautiful character, and finally determined him to devote his life and strength to the work of the Christian ministry.

We are told that whilst Dr. Wolff was yet a mere child, listening to a conversation between the Rev. Dr. Hoge, a Presbyterian clergyman, and his father, the thought entered his mind that he ought to become a minister of the Gospel. This early impression was never fully effaced, but rather deepened by what was successively taking place. His father sent him to the best schools that his native place then afforded, where he made rapid progress, and soon mastered some of the higher branches of the mathematics. A gentleman of wealth and

education, B. M. Coulston, Esq., noticing this brightness of the boy, proposed to his father to take him to his own home, a few miles distant from Martinsburg, in order that he might enjoy the higher educational advantages, which, by means of private tutors, Mr. Coulston had provided for his own children. Here he made rapid progress, especially in the Latin; and enjoyed also the advantage of being brought into daily contact with persons of the highest social culture—some of them members of the Washington, Fairfax and Dandrige families. Mrs. Coulston herself was the sister of the Hon. John Marshall, first Chief Justice of the United States, and Dr. Wolff uniformly speaks of her as the model of a refined Christian lady.

It was in this indirect and unlooked-for way that the subject of our memoir was gradually acquiring not only a superior education and mental training, but also that peculiar social polish and high-toned Christian character, for which he was so eminently distinguished, and that qualified him so peculiarly for the several positions of honor and responsibility which he was afterwards called to occupy. Along with this more private and silent preparation, which was going on in the heart and mind of the aspiring youth, he also pursued, for some time, the study of the Latin and Greek languages, under the care and tuition of the Rev. Dr. Denny, a Presbyterian clergyman, of Chambersburg, Pennsylvania, and made such progress as would probably have fitted him for admission to the junior class in college.

His father, about this time, took him home with a view of associating him in business with himself. This was a matter of life-long regret to Dr. Wolff, whose thoughts ran in a different channel altogether, and whose bosom heaved with higher and holier aspirations. But such was the course which Providence, through parental agency, apparently marked out for him; and, as a dutiful son, he yielded for the present his own will and wishes to the judgment of his father. Repressing his regrets and youthful aspirations, he applied himself to his trade with such assiduity, that, when he was only eighteen years of age, his father gave him a half-interest in the business; surrendering to him, in fact, its practical direction and management; while he himself attended to the cultivation of his farm, adjacent to the village. At the age of twenty-one he purchased his father's remaining interest in the business, and thenceforth prosecuted it on his own individual account. But while thus engaged in business pursuits, he did not lose sight of the higher objects of life. He sought the company of the cultivated and refined, and improved himself by reading, thus keeping up with the current literature of the day. His work-shop was the resort of the lawyers and educated men of the place. There, while directing his business and supervising his hands, he listened to, and took part in, extended discussions on literature, politics, history and theology. All these circumstances acted as silent agents in preparing him for his special calling in connection

with the German Reformed Church. From his youth up, Dr. Wolff took a deep and lively interest in the Church. Tradition says that, while yet a young man, he discharged, with great acceptance to his pastor and the congregation, the office of deacon, and subsequently that of elder. During the early part of this period, he was married to Miss Charlotte Wolff, of Chambersburg, a distant relative, and also a member of the Reformed Church; who thus became the future partner of his labors and cares, and was truly a most faithful and efficient help-meet to him throughout their entire subsequent life. She was parted from him by death, about one year previous to his own decease, to be re-united in that better land where partings are no more. They lived together in the spirit of the Gospel, and were always of one heart and mind in laboring for the interests of Christ's kingdom.

Their house, also, was truly a "home" for the various clergymen who passed through Martinsburg, especially for their one beloved pastors, the Rev. Dr. Mayer and Rev. Jacob Beecher. By the conversation and influence of these pious men, the nobler thoughts and aspirations of his childhood and youth were again revived; and, without any suggestion from abroad, he seriously entertained the idea of devoting himself to the work of the ministry. But grave difficulties stood in his way; and it seemed next to impossible for him to break loose from his present surroundings. The matter was, therefore, postponed for the present. In the

meanwhile his interest in the kingdom of God increased. He became more active in the congregation; attended with his pastor the meetings of Synod, and matured inwardly for the great and good work which the Lord had in store for him.

It is proper to mention here the significant fact that, while on a visit to his former pastor, the Rev. Dr. Mayer, he became so deeply interested in the Theological Seminary of the Church, and saw so clearly the necessity of having it placed in better circumstances, financially, that, on his way home, he matured a plan for its partial endowment, by raising \$10,000 in \$100 subscriptions. Aided by his friends, and sustained by his devoted pastor, the Rev. Jacob Beecher, the plan was successfully carried through. This was his first effort, in a financial way, to place the educational institutions of the Church on a permanent basis. It was not, by any means, the last; but served rather as a prophecy of what he was destined afterwards to accomplish in this respect for the "Church of his Fathers."

His interest in the church at large increased. He saw clearly that it had a great and peculiar work to perform, but that without an adequate number of ministers and well-conducted institutions of learning, it had not the means of sustaining itself, much less of growing and prospering. His sympathies were deeply moved by its desolations, and the earlier solemn conviction that he ought to enter the ministry so powerfully affected his mind and heart, that he could no longer resist it. He ac-

cordingly instituted measures to wind up his business, and give what of life still remained to the work of the holy ministry. An awakening to new life among the other denominations, in the valley of Virginia, about this time, was not without its influence in the final settlement of this life-question. His parents now interposed no objections, although the subsequent separation seriously affected the health of his mother. It seemed to them that it was the hand of the Lord that was leading, and that it was not for them to interfere.

It appears that, at this time, Dr. Wolff had a very inadequate conception of the work which, in after life, he was called to accomplish. It occurred to him that he might enter the ministry and serve the Church in the capacity of an agent of some kind, in stirring up the members and ministers to greater zeal and a livelier interest in her institutions, in order that more liberal provisions might be made for the pressing wants of the Church. He had scarcely any idea of ever becoming a regular pastor, placing too humble an estimate on his ability and acquirements to think he could qualify himself for the duties of the pastoral office. His Divine Lord and Master, however, not only brought him fully into the practical work of the ministry, but enabled him also, in connection with it, to advance to a far greater extent than he at that time hoped, those general interests of the Church on which his heart was set. An overflowing desire to promote the prosperity of the German Reformed Church in

this country; to increase its ministry and elevate its character in piety, liberality, and intelligence; to place its institutions on a broad and substantial basis, so that this branch of the Church might accomplish the work providentially assigned to it—these were the objects that then and ever after lay near his heart. They are, to some degree, the key to the proper comprehension of his life and character.

In the thirty-seventh year of his age, on a cold winter's day, we are told, with the snow drifting heavily before a high wind, he started with his wife and three children, in a sleigh, on his way to the Theological Seminary at York, leaving behind him his pleasant home in Virginia, and many other pleasant things. After he became settled at York, and commenced his studies, the stern reality of his situation fully confronted him. A momentary reaction took place in his feelings, and his courage almost gave way. For a man in his circumstances, and at his age, it required a large measure of Divine grace to enter upon such a course; it also now required the same Divine gift to continue in it. But when the Lord calls laborers into His vineyard, He also provides ways and means for their proper qualification. It so proved in the present instance. By the aid of God's grace, he was enabled to endure unto the end, and qualify himself fully for the functions of the sacred office, as his future success in the ministry abundantly demonstrated.

When he had completed his theological course, he

was examined and licensed to preach the Gospel at the meeting of the Synod held in Frederick, Maryland, in September, 1832.* Providence did not, however, open up to him the way to that specific work which he had marked out for himself; but regular calls from three different pastoral charges were extended to him. One of these was from Gettysburg; the second from Martinsburg and Shepherdstown—a field in which he had labored successfully as a layman; and no doubt the natural promptings of his heart inclined him strongly to accept this call and labor in his native place—the home of his parents and the place of his own earlier residence. But the other call came from Easton, the heart and center, influentially, of the German portion of the Church; and for the spiritual advancement of the German population he had always purposed especially to labor—though himself educated entirely in the English tongue. He accordingly accepted this last call, to Easton, and entered upon the duties of the pastoral office in this field in the thirty-ninth year of his age, not doubting that he was in the right path, although it differed so widely from that which, in all seriousness, he had marked out for himself. Thus strangely was he led by Divine providence to the proper work and labor of his life. Man proposes—God disposes.

His call to Easton was of a peculiar nature. Hitherto the services of the sanctuary in this place had been conducted exclusively in the German lan-

* Syn. Min., 1832, pp., 38, 39.

guage; but time and circumstances had brought about a complete change in this respect. The interests of the younger portion of the Church imperatively demanded English preaching; and accordingly Mr. Wolff, then a licentiate, was called to become associate pastor, in English, of the venerable Father Pomp. No choice could well have been more happy. Naturally of the same amiable and kindly disposition, they moved along in peace and harmony together for the space of twelve or thirteen years—Dr. Wolff having been ordained, in 1832–33, by the East Pennsylvania Classis, and placed over the English portion of the congregation in Easton, and dismissed to the Classis of Maryland, in 1844–45.* His labors in this, his first pastoral charge, were highly appreciated, and his name is still held in grateful remembrance by the older members of the congregation, as well as by the citizens, generally, to whom he had greatly endeared himself by his kindness and gentlemanly deportment.

In the year 1844, he received and accepted a call from the Third Church, in Baltimore, Maryland, which he continued to serve faithfully up to 1854 or '55, a period of about nine years, with great acceptance and success. On the report of his death reaching Baltimore, a meeting of the consistory was called, and resolutions of the most complimentary character passed. "To his untiring and persevering labors, during the entire period of his pastor-

* Syn. Min., 1833, p. 15, and 1845, p. 25.

ate," said they, "and at a pecuniary loss to himself, this Church doubtless owes its existence at the present day. Dr. Wolff, as a Christian minister, had but few equals. He was a faithful and instructive preacher; and, as a pastor, he had no superior. In the social circle he was affable, kind, and highly esteemed; and few men were gifted with such universal and unbounded sympathy. The heart that throbbed for others' woes is now cold and still; the earth is settling down upon his remains; his voice is hushed forever. We shall no more observe his familiar form on the avenues of our city. His place here shall know him no more forever. We feel of a truth that his death has left a void, which possibly may never be filled. * * * It is befitting that we hereby give public expression to the deep sorrow we feel at the loss of our first, faithful, and devoted pastor, long intercourse with whom, and the knowledge of his sterling worth and rare qualities, had so much endeared him to us. * * In the death of the Rev. B. C. Wolff, D. D., the Church has lost one of its most useful and eminent ministers, the Christian community the presence and co-operation of a dignified and sincere Christian, and society one of her brightest ornaments."*

At the meeting of Synod held in Baltimore, Maryland, in 1852, Dr. Wolff was elected to the chair of Didactic and Practical Theology, in the Theological Seminary, at Mercersburg, Pennsylvania, and the officers of Synod were instructed to

**Ref. Ch. Mess.*, Dec. 21, 1870.

make out a call to the professor-elect.* After long and prayerful consideration of this call, he acceded to the wishes of Synod, and was solemnly inducted into his responsible office on the 29th day of November, 1854, the Rev. Dr. J. W. Nevin being chairman of the committee of inauguration.† In this highly important and responsible position he served the Church for a period of ten years, when declining health and the infirmities of old age induced him to resign and spend the remainder of his life in peaceful retirement.

For the last thirty years of his life, Dr. Wolff had been closely identified with the history and progress of the German Reformed Church, to whose prosperity and growth he had contributed his full share. The services which he rendered, and the work which he actually accomplished, in this branch of God's kingdom, will endure forever; and the refined Christian spirit, which he always cherished, and with which he ever sought to imbue all who came into his presence, will also abide. He will be remembered in many a home which he cheered with his presence, and be enshrined in many a heart which he comforted by his kind words and judicious counsels. How much good he accomplished in his day, eternity alone will disclose!

The following just tribute to his memory is from the pen of the late Dr. J. F. Berg, who writes from

*Syn. Min., 1852, p. 44.

†Syn. Min., 1855, p. 44.

personal knowledge, and presents briefly, but graphically, some salient points in his character. Among other things, he writes: "He was a man of rare tact, of winning manners, and great kindness of heart, and few men exerted a more marked influence on the policy of the German Reformed Church than himself, before years and growing infirmities had weakened his strength. He was a wise counselor, and ever ready in debate. No man better understood the art of presenting a subject persuasively. As a pastor he was eminently faithful. Few ministers were more affectionate in their ministrations to the sick and afflicted, or more happy in addressing consolation to the sorrowing. In his ordinary intercourse with the people of his charge, and with cherished friends, he was genial as the sunshine."

When, some years prior to his death, he resigned his professorship in the Theological Seminary, and thus retired, as he thought, from the active duties of his office, he designed spending the evening of his days with his family, under the shadow of our institutions at Lancaster, Pennsylvania. But failing health and advancing years could not repress the activity of his mind. He still retained his position as Treasurer of the Widows' Fund, and did much in that capacity to give life and impulse to this useful and important Society. He secured, by his untiring exertions, many contributions to its funds.

At the close of our civil war, the interests of

Franklin and Marshall College required that its endowment should be increased, and its operations enlarged. The institution needed a larger faculty, and the students better accommodations in the way of new and commodious buildings on the college grounds. At first it was thought that fifty thousand dollars would meet all the demands in the case. Dr. Wolff, however, thought that two hundred thousand dollars was not too much; and, by his great earnestness, he succeeded in getting the Board of Trustees to fix upon that amount. In this view of the case, he was sustained by the Synod; and the Church subsequently inaugurated a movement to secure this liberal addition to the funds of the College. So earnest was he in this matter, that he himself undertook to make a beginning in raising contributions for this object, and succeeded in securing many liberal gifts for it, charging nothing for his services. It was, however, a work for which he no longer possessed the necessary physical strength, and he was compelled to desist by an attack of paralysis, with which he was taken on his return from a trip to eastern Pennsylvania. Thus his last public effort in the Church was to assist in placing the College upon a permanent basis, financially, as his first effort had been to endow the Seminary.

For more than two years previous to his decease, he was a great and constant sufferer. His tongue, which had been so eloquent in proclaiming the Divine love, refused now to discharge its functions;

and the pen, which had been so long and extensively employed, could no longer be used to give expression to his struggling thoughts. The mind, still clear and strong, labored and strove heroically against the encroachments of his physical infirmities. His life, which up to this point, had been apparently all sunshine, was now clouded over. Still, by means of the preached word, the Scriptures, and the prayer-book, he was enabled to keep up his communion with the world of light and life, which, by faith, he saw beyond the dark clouds. Patiently and meekly waiting for his change, he spent much of his time in the work of preparing himself for his eternal home on high. As in the time of health he was always engaged in something good and useful, so in the dark hours of affliction he reposed on the mercy of the Lord, and continued to be faithful to his Master to the end of life. The last friendly office he discharged was to present a staff to each of his sons. He then pronounced distinctly the name of the sainted Rauch, after which he fainted away, and, in less than thirty minutes, passed over from earth and its sorrows to the blissful communion of the just made perfect in heaven, without a struggle, a groan, or a sigh, just as the autumn sun was setting; its light, reflected from the evening clouds, fell brightly and gently upon the face of the departed, as he lay, apparently smiling in his sleep. It was a beautiful ending of a long and well-spent life. He died in Lancaster, Pennsylvania, on Tuesday, November

the 1st, 1870, aged, 75 years, 10 months, and 20 days

His funeral took place on Friday following, and was largely attended. Most of the resident clergy of Lancaster, and others of the Reformed Church, were present. All the services were solemn and impressive. The Rev. Dr. Zacharias, of Frederick City, Maryland, improved the occasion with an appropriate funeral discourse, in which he paid a just tribute to the many virtues and Christian graces that adorned the life and character of the deceased. The Rev. Dr. Nevin was also expected to deliver an address, but owing to the lateness of the hour it was deemed best not to protract the services, and it was accordingly arranged to have it delivered at some future time. Subsequently an appropriate memorial service was held, on the second Sunday in December.

Thus closed the services connected with the funeral of a truly good man, a faithful, earnest and laborious minister of Christ, and a devoted servant of the Church, who, after laboring faithfully and successfully for a period of thirty-eight years, meekly and patiently bearing the cross which the good Lord had laid upon him, fell gently asleep in Jesus. "And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv. 13.

REV. WILLIAM C. BENNET.

1804—1870.

THE subject of this sketch, William Crosby Bennet, was born on Long Island, New York, April 14th, 1804. His parents were Christopher C. Bennet and Maria, his wife, whose maiden name was Crosby. They belonged to the Reformed Dutch Church; and, in early infancy, consecrated their son to God in holy baptism. He came to Pennsylvania when quite young, and united with the German Reformed Church. From his youth he was of a religious turn of mind, and early cherished the desire of becoming a minister of the Gospel. This desire became at last a fixed determination.

He prosecuted his theological studies in the Seminary of the Reformed Church, then located at York, Pennsylvania. After completing his course he made application for licensure and ordination at the meeting of Synod held in Frederick City, Maryland, in 1832. He was referred, along with a number of other applicants, to a committee for examination; which proving satisfactory, he was licensed to preach the Gospel, and referred to the Executive Committee of the Board of Domestic Missions for ordination.* This committee subse-

Syn. Min., 1832, pp. 37, 38.

quently reported that they had attended to the duty assigned to them, and ordained Mr. Bennet as missionary to North and South Carolina.* In connection with this report, they also stated that they had received from him several letters, from which, as well as from private communications, sent in by his brethren in the South, they learned that he labored faithfully with much success in this missionary field.†

For a year or two his labors were confined mostly to South Carolina, where he is reported as having served six congregations, the names and location of which, however, are not given. In the minutes of 1834, we find him reported as pastor of three congregations in Davidson county, North Carolina, namely, Leonard's, Peck's and Saur's. These, with two additional ones, he continued to serve until 1836 or '37, when, returning to the North, he became pastor of the Shippensburg charge, in Cumberland county, Pennsylvania. Here he remained several years, serving faithfully the four congregations composing the charge. With what degree of success he labored in this field we cannot say, as the statistical reports are very defective. After closing his labors in this field, he took charge of some congregations in and around Newville, in the same county, and subsequently of Lisbon, New Cumberland, Lewisburg and others, which he con-

*Syn. Min., 1833, p. 34.

†Rev. John G. Fritchey speaks of his coming to "South Carolina, where he labored with great acceptance; afterwards he came to North Carolina, where he labored with equal or greater success."
—Letter, January 19th, 1872.

tinued to serve until 1844, when he accepted of a call to East Berlin and Oxford, in Adams county, Pennsylvania, where he remained about two years, when he returned again to Cumberland county, and took up his abode in Carlisle, Pennsylvania, serving several congregations in the vicinity of that place. His labors here were of a missionary character, in which capacity he served these congregations for several years, until, in 1849, he transferred his labors to Liverpool, Perry county, Pennsylvania. Here, however, he continued only about one year, when he returned again to Cumberland county, and served two or three congregations in and around Newburg, in connection with which he labored about three years, up to the end of 1853, or the beginning of 1854, when he made his residence permanently at the Boiling Springs, in the same county. Here he continued to labor, partly as pastor and partly as agent for our church periodicals, up to the time of his death, in 1870.

The life of Mr. Bennet is a peculiar one. He commenced his ministerial career as a missionary in the South, and this tour seems to have given tone to his entire subsequent history. He was never permanently settled until near the close of his ministerial life, and even then his active, earnest, and roving disposition led him to spend much of his time abroad in the capacity of an agent for our printing establishment. He did much in circulating our religious papers, and books published by our ministers; and wherever he went, in the pros-

ecution of his peculiar work or agency, he always endeavored to make himself useful in the way of assisting his ministerial brethren, among whom his lot was cast. He was a sincerely good and earnest man, and a pleasant speaker; but, for some reason, not very popular as a pastor. His whole nature designated him as a kind of traveling preacher or missionary; and, as such, he accomplished a good work for the Church in which he lived and labored. His love to the Reformed Church was ardent, and his fidelity to her doctrines and practices unswerving to the end of his life. He was punctual in his attendance on the meetings of Classis and of Synod, and always took an active part in the proceedings. His interest in the various benevolent enterprises of the Church, as well as in her literary and theological institutions, was disinterested, warm, and unabated to the last. His heart was fully with the Church in all these great and important interests. In his intercourse with others, he was remarkably open-hearted, free and courteous. "He was a congenial companion, and a warm friend. His appearance was venerable and dignified."

Mr. Bennet died, after an illness of four weeks, at the Boiling Springs, in Cumberland county, Pennsylvania, April 12th, 1870, aged, 65 years, 11 months and 28 days, leaving a widow and two sons to mourn his death. The sermon, at his funeral, was preached by the Rev. John Ault. He was assisted in the services by the Rev. Henry

Aurand. His funeral was attended by an unusually large number of people.* He is gone to his rest. His work on earth is done, and we look forward confidently "to the resurrection of the body, and the life everlasting in the world to come."

**Ref. Ch. Mess.*, April 27th, 1870.

REV. ELIAS HEINER, D. D.

1810—1863.

ELIAS HEINER* was born of honest Christian parents, at Taneytown, Frederick, now Carroll, county, Maryland, on the 16th of September, 1810. His parents were John Heiner and Mary Cover, both of whom were pious and consistent members of the Reformed Church. His father was for many years an elder in the church at Taneytown, and was one of its most liberal supporters. His house was a "home" where preachers always found a hearty welcome. His sainted mother died in 1837, aged 44 years. His parents attended carefully to the religious education of their offspring. Elias was the oldest of eight children, and was taught the Heidelberg Catechism at an early age. He was required to commit to memory the questions and answers, and with them the proper proof-texts in the Bible, and thus from a child his memory was stored with religious truths, and more or less impressed by them. At the age of eleven years, he tells us, he "indulged a hope of acceptance with God." On

*The facts for this sketch, prepared at our special request by Rev. E. R. Eschbach, have been derived from the "Heiner Memorial," published by the First Reformed congregation of Baltimore, from a sermon entitled "Reminiscences of a Quarter of a Century," from a short sketch of his life, left in MS. at his decease, and from the writer's personal knowledge and the archives of the congregation he served. [See also *Ger. Ref. Mess.*, Nov. 18th, 1863.]

the very day that he was eleven years of age, he attended divine service in a school-house, near his father's home, and heard a sermon by Rev. Daniel Zollikoffer, who preached there occasionally, which awakened his mind to a deeper sense of guilt and misery than he had ever felt before, and under the blessing of God was made the means of his conversion. This was a day of rejoicing to his parents, who had often prayed for his conversion, and hoped that their first-born would become a minister of the Gospel.

At the age of twelve years he was confirmed by the Rev. D. Graves, a man of devoted piety, an effective preacher and a faithful pastor. When about fifteen years of age, he was one day walking with his father in the field, when he was told that he might continue at school as long as he wished, and, if he chose, might become a minister. This was good news to him, and accorded with his earliest desires. It was not wholly unexpected to him, however, for he had known from his father's prayers in the family and as he occasionally overheard him in secret, and also from his conversation with others, that he had given him to the Lord and designed him for the holy ministry; but now that he was told so, plainly, and knowing that his father meant to give him the necessary education, his . . . made a deep impression and filled him with gladness and joy.

In the the fall of 1826, he was sent to Franklin Academy at Reisterstown. Maryland, an institution

under the care of the Brothers Hubbard, graduates of Yale College, where he made good progress in the study of the languages and the higher branches of an English education. In 1829, he traveled to the Western country for the benefit of his health, which had become impaired. The journey was an advantage to him in this respect; but, as is so often the case, change of scenery and social surroundings wrought an unfavorable change in his spiritual state. He was drawn into considerable backslidings, and began to think of giving up his preparation for the ministry. While he thought of turning his attention to some worldly calling, he could not get rid of the idea that he had been consecrated by his father's prayers to the ministry. In the spring of 1830, he went to Emmitsburg, Maryland, to spend a few years with his friend and former teacher, Mr. B. F. Hubbard, and assist him in conducting the Academy at that place. Whilst residing there, a meeting of the Maryland Classis was held in the place, and a sermon was preached at the time by the Rev. J. H. Smaltz, pastor of the Reformed church in Frederick City, which revived his former religious impressions, and he resolved anew to devote himself to the Christian ministry. The summer of that year was passed at Emmitsburg, in the family of Mr. Joshua Motter, and for him and his excellent family he cherished sentiments of the sincerest affection to the day of his death.

In the fall of 1830, he went with Rev. David

Bossler, then pastor of the Reformed church at Emmittsburg, to York, Pennsylvania, for the purpose of seeing and conversing with the Rev. Dr. Lewis Mayer, Professor in the Theological Seminary at that place. He was much pleased with this visit, and with the words of encouragement that Dr. Mayer gave him. Before leaving the place, he resolved to enter the Seminary, which he soon after did, and remained there three years in the prosecution of his theological studies. At the end of this time he was licensed to preach the Gospel, at the Synod of Easton, Pennsylvania, in 1833. He had received and accepted a call from the Reformed congregations in and around Emmittsburg. Having taken charge of this field, he was soon afterwards ordained to the holy ministry, as directed by Synod.* This charge, as was usually the case in those days, was much too large for one man's services. It embraced six congregations. Its multiplied labors soon began seriously to affect his health, and for this reason he remained in the charge only a little over two years. During that period he preached, and lectured on the catechism, above 500 times, besides riding some 2,000 miles, in attending to the interests of his charge.

During his pastorate at Emmittsburg, he was married, October, 1st, 1834, to Mary Wolff, daughter of George and Catharine Wolff, of York, Pennsylvania. The marriage ceremony was performed by the Rev. Charles Reighley, pastor at the time

*Syn. Min., 1833, pp. 23, 24; 1834, pp. 17, 18.

of the Reformed congregation at Frederick, Maryland. His acquaintance with this family dated from his student days, and resulted in a happy union for life. They had six children.

Dr. Heiner, finding that his health was gradually giving way under the severe labors of the Emmittsburg charge, was induced to accept a call to the pastorate of the First Reformed congregation of Baltimore, Maryland, in the fall of 1835. This congregation, at the time, was involved in difficulties, growing out of conflicting interests between the German and English families worshipping there. As a consequence, its membership was greatly reduced, and those that remained were distracted and discouraged. The church was at this time very desirably located on Second street, between Gay and South streets. Since then, however, this has become the very center of business. The custom-house and post-office are located within a few steps of it, and the site of what once was the Reformed church, on Second street, is now partly taken up by Holliday street.

Dr. Heiner entered upon his ministry, and preached his introductory sermon, on the first Sunday in January, 1836. His text was Genesis xlv. 24: "See that ye fall not out by the way." In a sermon he preached fifteen years afterwards, as a centennial memorial of the foundation of the congregation, he speaks of himself as "young and inexperienced" when he took charge of the congregation; "but looking to the Great Head of the

Church for the guidance and help of His Spirit, the scattered members were brought together again, and peace and harmony restored."

In his "Reminiscences of a Quarter of a Century," a sermon preached to his congregation in Baltimore, in 1861, he says: "In the winter of 1839-40, the Church was graciously visited with an outpouring of the Holy Spirit, and in the course of the year ensuing nearly 100 souls were added to its communion." It was by the addition made at this time that the foundation was laid for the subsequent prosperity of the congregation.

The degree of Master of Arts, from the Board of Trustees of Rutgers College, New Jersey, was conferred upon him in July, 1845; and the same college, in 1850, conferred upon him also the degree of Doctor of Divinity.

The efficiency and usefulness of Dr. Heiner as a minister was not confined to the limits of his own congregation. His zeal for the interests of religion was active in regard to all the movements of the Reformed Church. He took hold of her centenary celebration, and became prominent as one of its most zealous advocates and promoters. His congregation caught his spirit, and contributed liberally towards the endowment of Marshall College, and for other objects connected with the movement.

Up to this time the Reformed Church, as a denomination, had done nothing in the way of missionary effort among the heathen. What had been done was in the way of contributions to the funds

of associations, either independent, or under the control of other denominations. The idea prevailed to some extent, that, owing to the scarcity of ministers, and the great spiritual destitution throughout the Church, we, as a denomination, might be excused from taking part in this work—that, if we provided for the wants of our people at home, and for the German population coming in amongst us, we were doing as much as could be expected. This was not, however, the judgment of Dr. Heiner. He insisted that the one should be done, and the other not left undone; and that, if properly attended to, they would mutually aid each other. In this he was right; and it was owing, in a great degree, to his zeal and efforts that a Foreign Missionary Society in our Church was established. In this good work he was nobly seconded by the Rev. Dietrich Willers, D. D., of Seneca county, New York, who was its first President. He was succeeded in this position by Dr. Heiner, and after the death of the Treasurer, the late Mr. Jacob Besore, of Baltimore, that office also was entrusted to him, and he efficiently filled both of these offices to the day of his death. For the period of about twenty years he had nearly the entire management of the society in his hands. One of the last papers that, in all probability, he drew up, was the annual report of the society, which was read, a few days after his death, before the Synod, at its meeting in Carlisle, Pennsylvania, in 1866. It was one of the best ever read before that body. It was an

encouraging statement of the success of our mission at Aintab, Syria, presided over by the Rev. Dr. Benj. Schneider. In this mission he took a deep interest, and gave to its support his prayers and special efforts to the last hour of his life.

His zeal for the diffusion of the Gospel abroad did not cause him to overlook the interests of religion at home. He had no sooner placed his own congregation on a firm footing than he began to devise liberal things with a view of organizing other churches around him. This was to him a delight. His first effort was to recover, if possible, the Otterbein church property, in Baltimore, and restore it to its original and rightful owners. In this, however, he failed. We next find him, in 1844, founding the Third Reformed church of Baltimore. His own church was full, but not overflowing; it had means, but they were not superabundant; yet he dismissed about sixty persons, some of them his most liberal supporters; to form the basis of a new congregation, and aided them with means to undertake and carry forward the enterprise. Few men would have done as he did. Such instances of enlightened liberality are rare indeed.

In 1845, he aided by his counsel and personal efforts in establishing and fostering the Fourth Reformed church of Baltimore, which was for the exclusive use of the Germans.

There were also other enterprises for the good of the Germans of Baltimore, in which he engaged with more or less success. One of these is the

Fifth Reformed church, located on what is called the Point, which was established in 1856. An edifice was purchased, a congregation collected, and a pastor settled, largely through his agency. Another enterprise in which he embarked was the establishment of a church and congregation in connection with a female college of a high grade, at Mt. Washington, near Baltimore. This institution was for a time well sustained; but, owing to the political troubles in which the country became involved, it was made to suffer, and finally, about the year 1864, passed entirely from under the control of the Reformed Church.

Of the different religious and benevolent societies of Baltimore, Dr. Heiner was a zealous and active member and supporter. In the management of the Bible and Tract societies, he was prominent. He liked to be useful, and his good judgment and ready turn for business eminently qualified him for the management of such associations. He was entirely reliable, and attended promptly to any business committed to his hands. He was an active and efficient member of the Board of Trustees of Franklin and Marshall College, and took an active part in the movement for the consolidation of the institutions at Mercersburg and at Lancaster, Pennsylvania; and his zeal in its favor contributed largely to its ultimate success.

He was a member of the original committee appointed to prepare a Liturgy for the use of the Church; and when, in October, 1857, the Provi-

sional Liturgy was presented to, and accepted by the Synod, it had his most cordial approval. As soon after its publication, in 1858, as copies could be secured, he undertook at once to introduce it in the worship of his congregation; but, meeting with some opposition, he soon omitted its use, and lost his confidence in its fitness to accomplish the end he had in view; and from this time forward he was generally classed with the opponents of liturgical worship.

The last good work in which he engaged was the Ter-centenary Jubilee, in commemoration of the Heidleberg Catechism, held in 1863. This occasion fell in precisely with his feelings and judgment. He was present at the Convention held in January, 1863, at Philadelphia, and was chosen one of its vice-presidents. This was the last time he met the brethren in council. He was then in bad health, but he took as active a part in the deliberations and business transactions of the convention as his strength would allow. He had a bronchial affection for years, which gradually involved his lungs, and disabled him for pulpit service. His great desire was to retain his pastorate to the day of his death. For three or four years he relied upon temporary supplies for his pulpit, when he could not himself preach. At last, however, in November, 1862, the permanent services of the Rev. E. R. Eschbach were secured as assistant pastor. From this time, his decline was more rapid. The last sermon he preached was on Thanksgiving-day,

November 26th, 1862. His last visit made to the Church was August 6th, 1863, a day of thanksgiving for victories, and blessings upon the cause of the union. From the time of his last visit to the Church, his decline was rapid, and he now seldom left his room. He fully realized that the end was near, and awaited his departure with patient calmness. He felt secure of his spiritual welfare, and made every possible and necessary disposition of his temporal affairs. He gave instructions even as to his funeral—named the friends whom especially he desired to be present, and also those who should be requested to take part in the services of the occasion.

His lively interest in the welfare of the Church was manifest in this, that, in his last moments, he sent fraternal greetings to his brethren of the Synod, and bade them an affectionate farewell. His last audible words were: "I have all sufficient grace." Thus in the bosom of his family, and in the midst of the congregation he had served as pastor for nearly 28 years, he passed to his reward, October 20, 1863, aged 53 years, 1 month and 24 days. The congregation claimed the privilege of interring his remains. The church was draped in mourning for the funeral services, which took place on the third day after his death. The body was placed in front of the altar at which he had for so many years officiated, where hundreds came to look upon it for the last time. According to his request, his associates in the Gospel, ministers of the Reformed, Lutheran

Presbyterian, and Baptist Churches, all took some part in the services at the Church, after which his remains were borne to Greenmount cemetery, Baltimore, when, at the hour of sunset, around the open grave, there was sung a resurrection hymn, and his remains were committed to the earth.

In compliance with a request made by Dr. Heiner some weeks before his death, the Rev. B. C. Wolff, D. D., Professor of Theology at Mercersburg, Pennsylvania, preached a memorial sermon, in the Second street church, Baltimore, November 15th, 1863, in the midst of the congregation in which he lived, labored, and died.

Dr. Heiner was a man of good size and appearance, agreeable in person, courteous in manners, and gentle in disposition. While he was quick in his impulses, he was at the same time of a generous and noble nature. No one was more willing to be reconciled to an adversary; and when he forgave an injury, he at once forgot it. He was candid in the expression of his own convictions, and accorded the same privilege to others. His piety was Pauline in its character. It was his favorite expression to speak of Christ as his master, whom it was his pleasure to obey. Without being either very learned, or very eloquent, he was eminently useful. As a preacher, he aimed to do good, and was successful. His sermons were practical rather than profound; they were more frequently addressed to the conscience than to the emotional nature of his hearers. As to doctrine, he was sound and scrip-

tural. In his "Reminiscences of a Quarter of a Century," he says of himself: "In my preaching and labors in this place I have always had respect to the dignity and sacredness of the Christian pulpit. I have always tried to feel that it is a most solemn thing to be a minister—that upon the head of an ambassador for Christ rest the heaviest responsibilities—that his preaching should be free from all vanity and self, and characterized by deep feeling, sincere affection, and true, heartfelt earnestness. What can be more offensive to God than the exhibition of vanity and conceit on the pulpit, or the display of some oddities or eccentricities, calculated, if not designed, simply to amuse the people? How displeasing to God are all such silly triflings! What, too, ought a minister to think of himself who delights in discussing sensation themes, and whose preaching only entertains, instead of instructing and benefiting his hearers? What low and unworthy ideas such a man must have of the nature and object of preaching, and of the great duty of him who has been solemnly ordained to the glorious ministry of reconciliation! And how terribly fearful the consequences involved! Anything which has the appearance even of lowering the ministry and of dishonoring Christ, should be carefully excluded from the pulpit. A minister ought to understand and feel the heavenly sacredness, and dignity, and grandeur of his office, and his great and only aim should be so to preach, as to win souls to Christ, and to build up those who have been won, in the

doctrines and practices, in the comforts and hopes of their most holy faith. To save souls from sin and death, and restore them to the favor and image of God, should be the great and only object of a Christian minister, and all his teachings, and his whole manner and conduct should be wholly directed to this end."

His administrative talents were remarkable. He knew how to govern himself, and this, with his business habits and sound judgment, gave him an advantage over most men, and fitted him to be a leader amongst his equals. It was this that in the government of his congregation enabled him to keep every member in his place, and to make use of him for what he was worth. He managed to acquire and maintain a perfect control over his people under all circumstances and throughout the whole period of his connection with them. It was this that gave him prominence in almost all the church movements in his day, and made him successful where others failed. He was a man of extraordinary diligence in his labors, and of great devotion to his Master's work. His memory lives gratefully in the hearts of many whom in life he taught and blest by his ministry.

REV. ROBERT DOUGLAS.

1807—1867.

WE have had the pleasure of only a slight acquaintance, personally, with Mr. Douglas. Of his private history we know very little. Of his standing in the Church we have a better knowledge. At one time he occupied a very prominent place in the Classis of Virginia, and was generally regarded as one of its ablest and most eloquent speakers. We well remember in what glowing terms of admiration some of our young associates at college spoke of his oratory and power to sway the hearts and minds of the people. Of course these were the sentiments of inexperienced youth. Still there must have been something in his style of preaching that was pleasing and attractive, otherwise he could not have acquired such an extensive reputation as an able and eloquent speaker.

Robert Douglas was born in the north of Ireland, in October, 1807. His ancestors, on the father's side, were originally from Scotland. He was one of eight brothers. His father was a man of some means, good education, and high social standing. Robert came to this country when quite a youth, and took up his abode in Baltimore, Maryland.*

**Ref. Ch. Mess.*, Sep. 18th, 1867 —Obituary by Dr. Fisher, of which we have made free use in this sketch.

There he united with the Reformed church on Second street, then under the pastoral care of the Rev. Albert Helffenstein, Sen. His attention was early turned to the Christian ministry, and for the purpose of qualifying himself for the duties of this office, he repaired to York, Pennsylvania, at which place the classical and theological institutions of the Reformed Church were then located.

After passing through the course of study prescribed for candidates for the ministry, he was licensed to preach the Gospel by the Synod held at Easton, Pennsylvania, in 1833. He was shortly afterwards ordained to the sacred office, and placed as pastor over the charge composed of the congregations at Shepherdstown, Martinsburg and Smithfield, Virginia.* In this charge, some slight changes only being made in it towards the close of his pastorate, he continued until 1846, when he removed to Jefferson, Frederick county, Maryland, and took charge of the congregations in that place and vicinity; which he served until 1850. He then retired to his farm, near Sharpsburg, Washington county, Maryland, on which he continued to reside up to the time of his death.

Shortly after his removal from Jefferson, Mr. Douglas became pastor of the several congregations composing the Boonsboro' charge, and continued in this relation until 1856, when he resigned, and was for a time without a regular charge, preaching only as occasions offered, until the

*Syn. Min. 1833, pp. 11, 23; and 1834, p. 18.

Boonsboro' charge was divided, in 1865. He then became pastor of the newly-formed Mount Moriah charge, composed of the congregations at Sharpsburg, Keadysville and Mount Moriah. He was still in this relation at the time of his death. His health, however, had been gradually failing for years past; and it is somewhat remarkable, that, on the very Sunday, on which he was taken with the sickness that ended his life, he preached at two of the three congregations composing his charge, what were regarded as farewell sermons; not that he had purposed discontinuing his labors among the people of his charge, altogether, but because he felt that he needed rest, and hence designed intermitting his labors for a short season.

Mr. Douglas was twice married. His first wife was a daughter of Mr. Robinson, of Hagerstown, Maryland. The issue of this union was one son, who survives him. A few years after his first wife's death, he was married to a daughter of Colonel Blackford, who resided on the Maryland shore, opposite Shepherdstown, West Virginia, into the possession of whose homestead he entered some years after Colonel Blackford's death, and continued in it until his own decease. He had several children as the result of this second marriage, the most of whom, together with the mother, remained to mourn his death.

Mr. Douglas was a man of ardent feelings, strong in his attachments as well as in his dislikes, and of considerable talent as a preacher. At one time,

as we have seen, he was somewhat prominent among his ministerial brethren. We know but little of his immediate domestic and social relations beyond what has already been given. They have, however, always been regarded as happy. He died August 20th, 1867, in the 60th year of his age. On the 22d his remains were deposited in the cemetery of the Reformed church at Shepherdstown, West Virginia. The Rev. Dr. Daniel Zacharias, of Frederick City, Maryland, preached the funeral sermon. He was assisted in the services by the Rev. E. R. Eschbach, of Baltimore, Maryland, and the Rev. H. Wissler, of Shepherdstown, West Virginia. The Rev. Mr. Andrews, rector of the Episcopal church at Shepherdstown, an intimate friend of the deceased, was also present and participated in the exercises, delivering a brief eulogy on the life and character of the departed. The attendance on the funeral was very large, and the deepest possible interest and solemnity pervaded the vast assembly.

Mr. Douglas was favorably known in the Reformed Church. Both his personal appearance and character were strongly marked. Whoever once saw him would ever afterwards remember the noble Virginian. He was tall, straight, somewhat slender; complexion dark, hair perfectly black, and, in later years, beautifully silvered; countenance open and confiding, with an expression peculiar to himself.*

*We had seen Mr. Douglas but once, and that some twenty years

In his manner of speaking, Mr. Douglas was perhaps as strongly marked and peculiar as in his personal appearance. We heard him deliver one characteristic address. His style was decidedly oratorical or declamatory. Hence his sermons would naturally vary very much, and possess vastly different degrees of merit, sometimes proving a failure, and at other times being really "powerful and truly eloquent." So says one who knew him well. Everything we know about him would lead us to regard this judgment as correct and true.

The private character of Mr. Douglas, so far as we know, was unexceptionable. He was cheerful and happy in disposition, social, polite and courteous in his intercourse with his fellow-men, extremely sensitive, and, hence, "strong in his likes and dislikes."

ago. Lately we took our seat in a car. In came a young gentleman with a cigar in his mouth. "No smoking here," said the conductor. "I am *not* smoking," said the gentleman promptly, smiling. The moment he opened his lips, the thought flashed upon our mind, that is a son of Robert Douglas. When we reached the place of our destination, the conversation turned on the former pastor of the place, Mr. Douglas. The gentleman said "he has a son who is the very picture of his father." This elicited inquiry in reference to the young man in the car. The result was, that our impression proved to be correct. It was young Douglas.

REV. AUGUSTUS L. W. BEGEMAN.

1810—1848.

AUGUSTUS LEWIS WILLIAM, son of Rev. Charles Philip and Wilhelmina Begeman, was born July 14th, 1810, in Bremerlehe, kingdom of Hanover, in Northern Germany, where his father served as pastor of a Reformed congregation. His mother's name was Klein. His father died when he was only eight years old. During the next eight or ten years he lived with his paternal uncle, who interested himself in his behalf, and made provision for his education.*

After pursuing a course of preliminary study, he entered the Gymnasium of Emden in 1828. Having remained here for several years, he commenced, in 1830, his theological studies privately under the care of a well-qualified teacher, at Hohenhausen, in the province of Lippe, and continued the same afterwards at Groningen and Hamburg, in Holland.

He emigrated to America in 1833. Arriving at Baltimore, he remained there for a short time, and then went to Pittsburg, Pennsylvania. Here he met several ministerial brethren of the Reformed faith, who interested themselves in him, and pro-

* Rev. I. H. Reiter, in *Chris. World*, March 21st, 1872,

cured him a situation as teacher of the French language in Washington College, at Washington, Pennsylvania. He remained in this position about one year, rendering general satisfaction and gaining the confidence of those with whom he was associated.

On the 17th of April, 1834, he was joined in marriage to Miss Eva Maria, a daughter of Henry and Christina Hohner—the Rev. Dr. N. P. Hacke officiating. They had five children—all daughters “Mrs. Begeman, subsequent to her husband’s death, was married, in 1849, to Mr. Michael Miller, residing in the vicinity of Smithville, Wayne county, Ohio.”

Mr. Begeman was licensed to preach the Gospel by the Classis of West Pennsylvania, during its annual meeting in Pittsburg, and ordained to the holy ministry, April 30th, 1834*—having received a call from two congregations, namely, Washington and Bethlehem, in Washington county, Pennsylvania. In connection with this field he also preached at several other points in the vicinity.

In 1836, we find him at Orangeville, Richland county, Ohio, having charge of the following congregations, namely, Orange, Jackson, Reavesburg, New Pittsburg, Milton, Reiser’s, Chambach, Perrysville, Mohicansville, Vermilion, Allen’s and Homer, located in the counties of Wayne, Richland and Medina. He continued in this field about four years, when, in 1840, he removed to Wooster,

* Syn. Min., 1834, p. 21.

Wayne county, Ohio, and became pastor of the following congregations, namely, Wooster, Waynesburg, Salem, Canaan and Mt. Eaton, in Wayne, and Ohlen's and Reiser's, in Richland county.

In 1843, he settled at Columbus, Ohio, as pastor of a German congregation. Here he remained about two years. During this period he was very seriously afflicted, both physically and mentally, and finally became so much disordered that it was 'ound necessary to place him for a time in the Lunatic asylum. After remaining there for three or four months, he was sufficiently restored to enter again upon his pastoral labors. He accordingly accepted of a call from Mansfield, and removed with his family to that place, in 1845. This charge consisted of the following congregations, namely, Mansfield, Stark's, Harsh's, Reiser's, St. John's and Galion. He continued to serve in this field for about two years, when, meeting with some disappointment and reverses, he became hopelessly insane. This last sad affliction put an end to his public ministry. On the 13th of April, 1848, he was a second time registered as an inmate of the Lunatic asylum, at Columbus, Ohio, where, after receiving all possible attention, he died of epilepsy, September 4th, 1848, aged 38 years, 1 month and 20 days. On the following day he was buried in the cemetery connected with the asylum. "No tombstone marks his final resting-place."

Mr. Begeman was of medium size and fine personal appearance—naturally talented and well edu-

cated. His preparations for the pulpit were generally thorough and exact; his sermons were mostly written out and memorized. His style was rather stiff, methodical and unattractive. "As a Christian, he gave evidence of sincerity of heart, honesty of purpose and devotion of spirit." He was called to pass through the deep waters of affliction, from which he found rest finally in the quiet grave.

"There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie, and sweetly sleep,
Low in the ground."

REV. DANIEL G. BRAGONIER.

1808—1868.

MR. BRAGONIER belongs to that class of ministers who entered upon their sacred office and work in the earlier period of our literary and theological institutions, and are fast disappearing from our midst. He was born in the vicinity of Hagerstown, Washington county, Maryland, Oct 10th, 1808,* reared and spiritually trained in the warm bosom of a Christian home, and prepared for future usefulness amid its hallowed influences. Already early in life he was baptized, and afterwards instructed in the doctrine of the Heidelberg Catechism and received into full communion with the Church, in which he ever lived, labored, and died. While under the paternal roof he received such an education as was common to young men at that period. His studies, preparatory to the holy ministry, he prosecuted in our institutions then located at York, Pennsylvania.

After completing his literary and theological course, he was licensed to preach the Gospel, and afterwards, in 1833 or '34, ordained to the sacred office,† and placed as pastor over the Clearspring

* Obituary, by Rev. H. Wissler, *Ref. Ch. Mess.*, Dec. 9th, 1868.

† Syn. Min., 1834, p. 19.

charge, in Washington county, Maryland. In this first field, composed of three congregations, he labored for the space of four or five years. "During his pastorate in this place he was married to Miss Shindler, of Shepherdstown, Virginia, who was his faithful companion, and shared with him the joys and sorrows of a pastor's life, until, in the wisdom of God, that pastoral career itself was closed."

After leaving Clearspring, he resided for some time in Shepherdstown, Virginia, and then, in 1840 or '41, took charge of the Reformed church in Winchester. He remained in this place about three years, when he received and accepted a call from the congregations composing the Shepherdstown charge, namely, Shepherdstown, Martinsburg and Smithfield. In this field he labored with zeal and success for a period of thirteen or fourteen years. He entered upon his duties in this charge in 1843 or '44, and served it in its regularly constituted form up to the year 1848, when Smithfield was detached from it, and the charge embraced only two congregations up to 1856, when for one year it again resumed its original form. For several years he served only Smithfield and Martinsburg, then called the Martinsburg charge. Afterwards, for the period of seven years, he served the Edinburg charge.

Mr. Bragonier was a faithful and efficient minister of the Gospel—highly esteemed by the people whom he served. He was regarded as a good

preacher and a pleasant speaker. In his earlier ministry he is said to have commanded a free flow of language, and to have paid some attention to the ornamental in the composition and delivery of his sermons—features which are often regarded as indispensable to a finished public speaker. In the latter part of his ministry, however, he disregarded these outward embellishments, and preached in a plain, practical and pointed style. He held that it was the simple, unadorned truth which the soul needed when in trouble and seeking for pardon and peace through the blood of Christ. His preaching was mostly of this simple and direct character, and was attended with an encouraging degree of success. He was grave and dignified in all his ministrations, and failed not to impress others with the importance and sacredness of the functions in which he was engaged. He was punctual and faithful in the discharge of his ministerial and pastoral duties.*

Mr. Bragonier stood well in his Classis, and was esteemed by his brethren in office as a man of fine talents, a good scholar, and an able and sound theologian. He possessed the true spirit of the Reformed Church, stood in living sympathy with her different institutions, and was himself perhaps as true a representative of our peculiar type of Christian character as could be found in any one single person. He was regarded as among the most prominent of the ministers in the Virginia Classis, within whose bounds he spent nearly the whole of

* See obituary, by Rev. H. Wissler, as above.

his long life of faithful service, and where his presence and counsel will be particularly missed. He was also highly esteemed in the Church at large, and especially honored in being called to serve for a long time as a member of the Board of Visitors of the Theological Seminary at Mercersburg, Pennsylvania, and in being chosen to fill the office of President of Synod.

In his social and domestic relations he was very happy. In disposition, he was kind and genial—open-hearted, frank and generous. He spoke his mind freely and fearlessly when a sense of duty required it; but he was always governed by the most delicate sense of honor—honor as of a man and a Christian, and honor as of a minister of the Gospel. He had many warm friends; and to his friends he was himself a most sincere, confiding, and devoted friend. The general experience of his earnest and useful life was of a most varied and singular character. He encountered many and sore trials; but out of all these trials the Lord graciously delivered him. He had a brave heart, and endured as a faithful soldier of Jesus Christ, and thus “finished his course with joy.” It is pleasant to think of one’s work, on earth, as being finally completed, having been steadfast and true to the end; and, after having been chastened and purified, as by fire, to be delivered from all the dangers of this life, and be “forever with the Lord.”

Mr. Bragonier’s death was rather sudden and unexpected to his family—his last illness continuing

only twelve days, prior to which he enjoyed rather better health than usual. He died calmly and in the blessed assurance of life and immortality in the world to come, at his residence in Shepherdstown, West Virginia, on Friday evening, October 23d, 1868, aged 60 years and 13 days. He left a widow, three sons, and two daughters, and many spiritual children, to mourn his death and mingle their tears around his grave.

The funeral services took place on the morning of the 26th, in the Reformed church at Shepherdstown, in the presence of a large concourse of friends and acquaintances, and former members of his spiritual charge. The Rev. J. C. Hensel preached an appropriate sermon from the words: "Blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. xiv: 13); and the Rev. J. O. Miller from the passage, "After he had served his own generation by the will of God, he fell on sleep and was laid unto his fathers." (Acts xiii: 36). The whole service was most solemn and interesting. When the solemnities in the church were ended, his remains were taken to the beautiful "Elwood Cemetery," and, by the hands of his brethren in the ministry, laid in their quiet resting-place, by the side of two infant children, and a sainted father-in-law and mother-in-law, when the beautiful service for the pious dead was read by the Rev. J. C.

*Syn. Min., 1868, p., 92.

Hensel, and feelingly responded to by the ministers and other Christian friends in attendance.

Besides the ministers who conducted the services, there were present also the following clergymen: Rev. H. Wissler, one of the committee appointed by Synod* to attend to this service, Rev. J. Hassler and the Rev. M. A. Smith, who also took part in solemnities of this interesting occasion.

REV. WILLIAM CONRAD.

1808—1865.

MR. CONRAD, for many years a faithful minister of the Reformed church in Somerset county, Pennsylvania, was born August 11th, 1808, in Hagerstown, Maryland, and baptized in his infancy by the Rev. Mr. Rahauser. He was early bereft of his father, who died when William was quite young.*

In 1813, during our second war with England, his widowed mother moved with him, then a mere child, from Hagerstown, the place of his birth, to the town of Berlin, in Somerset county, Pennsylvania, the center of the labors of his coming manhood, and the home of his declining years. He was catechised by his grandfather, the Rev. Henry Giesy, and confirmed on Whitsunday, 1825. Subsequently he learned the clock and watch-making business with his brother Jacob, at Connelssville. Neither his mind nor his heart, however, found satisfaction in this work. He had heard a voice that spoke of other labors, and awakened other thoughts and feelings in his youthful breast. It was the voice of his Lord calling him to the work of preaching the Gospel to the poor. He accord-

* This sketch, with but few changes and additions, is taken from the *Ger. Ref. Mess.*, March 8th, 1865.

ingly devoted himself to the ministry of reconciliation. This being before the day of colleges in our Church, the young student entered the Reformed High School and Seminary, then located at York, Pennsylvania. During his stay there he enjoyed the instructions of the Rev. Dr. Lewis Mayer, of blessed memory, of whom he always spoke in terms of high regard and admiration.

At the meeting of the West Pennsylvania Classis, then embracing a large district of country, Mr. Conrad was examined on theology and other kindred subjects; and, having rendered satisfaction, he was licensed to preach the Gospel, in May, 1835. The first congregation he served was that at Salisbury. Soon those of Grantsville and Stoystown—thirty miles apart and located in two different States—were added; and in 1836, the year subsequent to his licensure, he is reported as having charge of four congregations. In 1841, on the retirement of Father Giesy from the active duties of the ministry, Brother Conrad succeeded to the pastorate of the Berlin charge. In this field he labored with earnest devotion and great acceptance for eighteen years. When a reconstruction and division of several large charges in Somerset county took place, in 1859, he accepted a call from the newly-formed Beam's charge, and in the spring of this year moved among his new parishioners. As welcome as he was with the people to whom he came, so much beloved and regretted was he by those whom he left. Here in this new field, how-

ever, he was not permitted to labor long. Soon his strength began sensibly to fail. Life-long exposure amid the severe winters and damp summers of that otherwise most heathful, romantic, and charming country, had greatly undermined a constitution at best sickly and frail. Only a few more years of active usefulness were granted him. His health declined so much that ere long he became unfit for the further discharge of his pastoral duties. He then resigned his charge; lived for a short time among his relatives—the Bear family—at Somerset, and then moved back again to Berlin; there, after much suffering, borne with Christian resignation and fortitude, to end his days with the people among whom his boyhood and youth had been spent, and to whom he ministered in holy things during the best years of his manhood. It was meet and proper that he should have done so. The shepherd laid down his life in the midst of the flock.

Brother Conrad's active ministry of twenty-seven years abounded in labors. The distances he had to travel in the discharge of his pastoral duties were very great. At one time he was for several consecutive years the only Reformed minister in the county. This greatly increased his labors and cares. Think of the regular Lord's day services, the funerals to be attended, the catechising of the youth! Figures would give a very inadequate idea of what all this amounts to in the case before us. Mr. Conrad was always punctual and

ready to meet all just demands made upon him. He missed few appointments. In all kinds of weather he was seen attending to the duties of his calling. He catechised in distant congregations, even small classes, as faithfully and regularly as if they had been near at hand and large in numbers. Fidelity and a conscientious discharge of duty were leading characteristics of his long and useful life. He was both an able and faithful minister of Christ, and an interesting and instructive preacher. His sermons and addresses were generally well prepared. There was scarcely ever a lack of matter in his discourses; nor was it irrelevant, crude, or undigested. His matter was always of a proper kind and well arranged—evincing much earnest thought and careful preparation.

The Reformed church of Somerset county, now strong and thrifty, owes a debt of lasting gratitude and honor to William Conrad. He gave himself unreservedly to its service and advancement when ministers were scarce and difficult to be had. He greatly multiplied its membership. He resisted mildly but firmly every false tendency. That the Church in that region of country has not been stripped of its proper life and spirit by the tide of New measures which swept, during his ministry, over central and western Pennsylvania, must be mainly attributed to him. He yielded neither to its assaults and threatenings, nor to its caresses. His position was too well defined and clear to be misunderstood.

Mr. Conrad was an earnest student. He loved thought and clear thinking. His mind was of the clearest and most logical order. As a writer, he often appeared in our Church papers. Many an article from his pen, over different signatures, appeared in the *Messenger*. He published a small treatise on Baptism—its subjects and mode. He is the author, also, of several unpublished works on different subjects—one on the Heidelberg Catechism. He also devoted part of his time to scientific pursuits—especially astronomy, on which he once delivered a series of lectures. For thirty years he gathered geological specimens, all of which he presented to Westmoreland College; one of whose founders and best friends he was to the end of life, taking a deep and lively interest in its prosperity. Mr. Conrad was remarkable for his ready wit and humor. Those who knew him, and ever spent any considerable time in his company, will not soon forget him or his power and capacity to entertain.

Brother Conrad was a truly good man. He served his Lord and Master faithfully, in simplicity and sincerity of heart. "He was an Israelite indeed in whom there was no guile." His consistent life and conduct gained him the esteem and love of the entire community in the midst of which he lived and labored. He had many warm friends; and it was his unusual good fortune to retain the esteem of all who knew him during life, and to depart without an enemy. He died at his residence in Berlin, Somerset county, Pennsylvania, February

16th, 1865, aged 56 years, 6 months and 15 days. His end was peace. His funeral was largely attended. An appropriate discourse on his life, character, and labors, was delivered by the Rev. F. K. Levan. He was followed in some remarks by the brethren Knepper and Wahl. Revs. Johnston and Heller, and also two ministers of the Lutheran, and one of the Methodist Church, likewise took part in the services. He sleeps in Jesus.

REV. EPHRAIM KIEFFER.

1812—1871.

WITH unfeigned pleasure do we make this record of the life and labors of one whose personal acquaintance we enjoyed, and with whom for some years we stood intimately associated in the work of preaching unto a dying world “the unsearchable riches of Christ.”

Ephraim Kieffer was born January 17th, 1812, near Mercersburg, Franklin county, Pennsylvania.* His childhood and early youth were spent principally in Virginia, partly in Berkley county and partly in Shepherdstown, Jefferson county, where his parents then resided. He was but ten years old when his pious and faithful mother was called to her rest. He subsequently speaks of her in terms of highest praise, looking upon her as one of the chief instruments, in God's hand, of preparing him for His service. Her loss, at so early an age, he most keenly felt and deeply deplored; but, in the spirit of genuine resignation, he submitted to the providence of God, who “called her away to her heavenly home.” Soon after his mother's death, God also called away an only sister. These accumulated trials made a deep impression

*Obituary, by Rev. J. S. Foulk.—*Ref. Ch. Mess.*, June 7th, 1871.

upon his mind, and, no doubt, served greatly to give an earnest and serious turn to his youthful thoughts, and direct them to things unseen and eternal.

At the age of eighteen he came to Chambersburg, Franklin county, Pennsylvania, where he spent the next two years of his life as clerk in a store. During this period he attended a course of catechetical instructions under the late Rev. Frederick Rahauser. To these instructions, in connection with faithful reading of the Scriptures and his labors in the Sunday-school, he attributes the decisive turn in his religious life and experience. In the use of these means, he says, "the illuminating and life-giving rays of the Sun of righteousness burst upon my darkened mind, quickened my dead heart, and caused a glorious change." All this, however, came to pass in the way of legitimate fruit or result of what had gone before, in the form of parental training and instruction, on the one hand, and the knowledge of God's Word, acquired in connection with the services of the sanctuary, on the other hand. "The seed, which had long been sown, began to spring up," and, in connection "with new instruction from God's Word, was instrumental in the change." In immediate connection with this statement, he pertinently observes: "On Christ, the Rock of Ages, I then built my hope; and may the Lord keep it there though rains descend, and floods beat, and tempests howl."

After a due course of instruction in the doctrines

and precepts of our holy religion, he was received into full communion with the Reformed church in Chambersburg, by confirmation, on the 28th day of May, 1831. Soon after this important step in his religious history, "he formed the resolution of dedicating himself more fully to Christ" in the work of the holy ministry. In the month of October, 1831, he repaired to York, Pennsylvania, where our High School and Theological Seminary were then located, and, under the tuition of the Rev. Drs. Mayer and Rauch, prepared himself for the responsible office and work of the ministry.

His high appreciation of the ministerial office and its sacred functions are well brought out in the following extract from his private journal: "The whole term of my pupilage was five years, which seems a long time, yet not long enough to become *perfectly* qualified for the great work. But my own circumstances and the wants of the Church urged me to leave sooner than I would otherwise have done. It is much to be lamented, that, at that time, so many young men were compelled by want of means and the pressing calls of the Church for supplies, to take a shorter course than they should have done. How necessary to lay a good foundation—to have a good preparation for the Gospel ministry! Thanks to Divine Providence, that our young men can now take a more extended course."

Immediately after completing his literary and theological course, he took steps to enter upon the blessed

work to which in the Providence of God he was called. In reference to this point we quote from a paper of the Rev. P. S. Fisher.* "In the year 1836, it was deemed necessary to divide my extensive and laborious charge, in Center county, and the Rev. E. Kieffer, who was at that time a student in our seminary at York, was invited to visit the congregations forming the new charge, namely, Bellefonte, Schneider's, Best's, and other points in the vicinity. He did visit them, and his preaching and intercourse with the people during his short stay were appreciated and proved very acceptable. He received a unanimous call; and, having signified his willingness to accept it, he was examined, and licensed to preach the Gospel during the sessions of our Synod held in Baltimore, Maryland, September, 1836, and a committee appointed to ordain and install him in one of the churches of his charge."† Soon after the meeting of Synod he entered upon the duties of his office, locating in Bellefonte, Center county, Pennsylvania. On Sunday, November 12th, of the same year, he was solemnly set apart to the office and work of the ministry by the imposition of hands. This solemn and impressive service was attended to by the committee appointed by Synod, in Schneider's Church, in Nittany Valley. The sainted Father Fries preached a very appropriate and edifying sermon, on 1 Tim. iv. 16—"Take heed unto thyself, and unto the doctrine; continue in

*See obituary, by Rev. J. S. Foulk, as above.

†Syn. Min., 1836, pp. 24, 25, 30.

them; for in doing this, thou shalt both save thyself, and them that hear thee." The Rev. P. S. Fisher, the other member of the committee, officiated at the altar. "The occasion was a very solemn one, and made a deep impression on the young minister, as well as on the large and attentive audience."

With a due sense of the overwhelming solemnity of his office and work, the youthful ambassador of Christ entered upon the duties incumbent upon him, braving the difficulties in the way, and hoping for success through the mercy of the Lord. "I commenced my ministry under many discouragements," he says. "Young and inexperienced, I had to take charge of five congregations, of which I had to organize two, one in Bellefonte, in December, 1836, and the other in Pinegrove, in January, 1837." When the above was written, in August, 1833, he says: "The two new congregations have doubled their number of communicants since their organization. Thus, although I am an unworthy servant, and do comparatively little, yet I think I can say that I do not labor in vain." To this quotation, in reference to the success which attended the labors of the young pastor, we add the following extract from the narrative of his bosom friend and fellow-laborer, the Rev. P. S. Fisher: "With renewed zeal and energy our young minister traversed his adopted and extensive field of labor. He not only preached regularly in his own congregations, but also visited settlements and points of preaching

along the Bald Eagle and Buck creeks. He also preached regularly for me, in English, for nearly two years in Boalsburg and Pinegrove, in Penn's valley. By his meek and amiable disposition, and earnest preaching, he soon attracted attention, and won the confidence of the people. He was much beloved, and greatly respected, not only by the people of his own congregations, but also by those of all other Christian denominations."

After laboring for several years, with much acceptance and success, in this charge, a more extensive field of usefulness presented itself. The death of the Rev. Yost Henry Fries, for many years pastor of the Reformed congregations in and around Mifflinburg, in Union county, Pennsylvania, left that large and interesting field vacant. The congregation in Mifflinburg was at that time the largest and most interesting one in the Classis of Susquehanna, and needed preaching in both languages. Brother Kieffer was invited to visit the charge, as a candidate, and preach trial sermons. His services proved satisfactory, and a call was accordingly sent him; which, after due consideration, he concluded to accept, and, consequently, made preparations to enter upon his new field of labor at an early day. "It was with great reluctance," says one, "that he left his congregations in Center county, in January, 1840, for he was much attached to them, and they to him."

His new charge, in Union county, consisted of four congregations—namely, Mifflinburg, Laurel

Run, Ray's and Union. In connection with his own charge, he also preached English for several years in Milton and McEwensville, in Northumberland county. In this large and interesting field he labored earnestly and with much success for many years. His labors were extensive and arduous. He had much out-door work to do, which required frequent exposure to the inclemency of the weather, besides having to travel long distances over hills and valleys. In these excessive labors and exposures, he approved himself a true servant of Christ—"enduring hardships" in the service of his Master, with patience and meek submission.

"Here, too, as in Center county," says his faithful friend—the Rev. P. S. Fisher—"he was much beloved, and stood well as a Christian minister, not only among his own people, but also among others. After laboring in this charge for nearly seventeen years, he was called, in the summer of 1857, to the Lykens Valley charge, in Dauphin county. After due and prayerful deliberation, he accepted this call, and labored in that interesting field for about seven years, and that, too, according to trustworthy accounts, with success. Here I must stop, as we became separated about the same time, as members of the same Classis. But, before closing my sketch, I would yet state that he was always punctual in his attendance upon the meetings of our Classis, took an active part in all its deliberations, and was listened to with much attention and respect. He had a heart to feel, and a will

and wisdom to act in all things pertaining to the welfare of the Church and the up-building of Christ's kingdom. He was a faithful servant of the Lord, and an affectionate friend and brother. He has now gone to the blessed and everlasting rest of the saints. We, who are still laboring and toiling in the vineyard of the Lord, hope soon to be with him, and join in the praises of the Lamb that was slain."

In 1864, Mr. Kieffer resigned the Lykens Valley charge, and returned to his former home in Mifflinburg, Union county, Pennsylvania. Here he spent a few years in peaceful retirement, and sought to recruit his wasted strength. His health had become very much impaired, and rest was absolutely necessary.

In the course of a few years he was partially restored; and, in 1866, he already felt able to enter anew upon the work of the ministry. Having received a call from the Sulphur Springs and other congregations in the vicinity of Carlisle, Pennsylvania, he accepted of the same, and entered upon his pastoral duties soon after. But his service here was destined to be of short duration. The fatal disease with which he was afflicted, silently and steadily advanced, undermining his constitution, and wasting his enfeebled strength. He was no longer able to endure the fatigue of traveling and exposure to the inclemency of the weather. His term of service was passed, and he was no longer able to serve his Lord in the work of the

holy ministry as once he did. Accordingly he resigned his congregations, some time in the fall of 1870, and retired from the active duties of his office. He sincerely loved his people; and they, in return, were warmly attached to him. Of his service among them he could truly say: "I was with you in weakness, and in fear, and in much trembling."

Of his last illness, death, and burial, the Rev. John S. Foulk gives us in substance the following account: For six months it pleased the Lord to afflict him very sorely. During the greater part of this time he was confined to his bed. He was made to possess days of vanity, and wearisome nights were appointed to him. A surgical operation was performed with such encouraging success that it was hoped the violence of the cancer would abate and his days be prolonged; but it soon broke out with greater virulence, and was attended with the most painful and exhausting paroxysms. In the midst of all his sufferings he was patient and submissive, exclaiming, "The cup which my Father hath given me to drink, shall I not drink it? Not my will, but Thine, O God, be done." In his case the promise was fulfilled: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee." Grace was given him to suffer as a Christian, and to glorify God in the fiery furnace. The Master whom

he served was his rod and staff as he passed through the shadow and valley of death; and, therefore, he feared no evil. He fell asleep gently at his residence in Carlisle, Pennsylvania, on Thursday night, the 11th of May, 1871, aged 58 years, 3 months, and 25 days.

His funeral took place on Saturday afternoon, May 13th; a very large concourse of people being present. The services were held in the Reformed church; the elders of his late charge acted as pall-bearers. A sermon was preached by the pastor of the church, the Rev. J. S. Foulk, on Rev. xiv. 13: "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labor and their works do follow them." The liturgical services were committed to his successor, the Rev. W. F. Colliflower, assisted by the Rev. H. Aurand and Rev. John Ault. - His remains were interred in a beautiful cemetery, near the town. "As the weary sun was sinking in the west, we committed his body to the silent grave, as to a quiet dormitory, there to rest until the morning of the resurrection."

In person, Mr. Kieffer was rather tall, slender, and erect, with slightly curled dark hair; of a mild and pleasing aspect, courteous, genial, and warm-hearted; as a preacher, he was agreeable, plain and effective; as a pastor, he was faithful, kind and sympathetic—a sincerely good man and true.

He was twice married. The first time, in 1837, to Miss Eleanor Spangler of York, Pennsylvania,

by whom he had six children, four sons and two daughters, all of whom survived him, except the youngest son, who died a few weeks after the mother's decease. Of this first marriage, two sons are in the ministry. The elder, John S. Kieffer, is professor of languages in Mercersburg College, at Mercersburg, Pennsylvania. The younger, J. Spangler Kieffer, is the esteemed pastor of the Reformed church in Hagerstown, Maryland. A third son, Henry M. Kieffer, is a member of the Theological Seminary, at Lancaster, Pennsylvania, pursuing a course of study preparatory to the holy ministry. His second wife was Margaret M. Linn, of Union county, Pennsylvania, to whom he was married in 1848. By this second marriage he had nine children, six daughters and three sons, of whom one son and one daughter preceded their father to the eternal world—"the blessed inheritance of the saints in light."

REV. DAVID CROOKS.

1812—1859.

THIS earnest and faithful servant of Christ was born March 12th, 1820, in the State of Pennsylvania. At a proper age he was received as a member of the German Reformed Church, being confirmed by the Rev. John Rebaugh. Feeling himself called to labor in the vineyard of the Lord as a minister of the Word, he sought to prepare himself for this blessed work. For a time he pursued his studies in a manual labor institution in Indiana. Afterwards he entered Marshall College, at Mercersburg, Pennsylvania, where he completed his literary course, and subsequently studied theology under Dr. Rauch.

After completing his theological course, he was licensed by Zion's Classis, in 1838; subsequently he went to North Carolina, where, in 1839, he received and accepted a call from the Davidson charge, and was ordained to the office of the ministry by the Classis of North Carolina.* Here he labored with much zeal and self-denial for the space of about seven years. His labors were greatly blessed, and many precious souls were gathered into the fold of the good Shepherd during his min-

* *Ger. Ref. Mess.*, Feb. 9th, 1859; also *Syn. Min.*, 1838, p. 63.

istry. He was also successful in uniting and building up this charge, which had been very much distracted by various untoward circumstances.

After he closed his labors in the Davidson charge, he was induced to accept of a call from the Lincoln charge. Here he exhibited the same zeal and earnestness which had previously characterized his ministry. He was "instant in season and out of season," endeavoring to win souls. Many persons were awakened to a sense of their sins, and led to seek peace and pardon in Jesus Christ. The Lord made him an instrument of much good to this people. In this charge he preached nearly fourteen years, which, with the seven years that he spent in his former charge, made about twenty-one years of active service. During his ministry in these two charges, he baptized four hundred and fifty-three persons, received between three and four hundred members into the church, and preached two hundred and seventeen funeral sermons.

As a Christian, Mr. Crooks sustained a very high character. He was sincerely devoted to his Saviour, whom he served with unfeigned love. He was conscientious almost to a fault, carefully avoiding the very appearance of evil. He was kind and gentle, having a most tender regard for the feelings of others; and if he had at any time unintentionally wounded the feelings of any person, he was ever ready to ask forgiveness, as he also was himself ready to forgive others. A strict regard to truth and honesty characterized him in all

his dealings. He was thus enabled to preach by example as well as by precept. It was this feature in his character and ministry that gave such weight and power to his labors and efforts for the salvation of men. His words came with increased force from the fact that they were sustained by his own character and conduct.

In the family circle he proved himself a kind and affectionate husband, and a most tender and loving parent. He loved all children and took a particular interest in them; and this love showed itself doubly strong and tender towards his own little flock—the children of his own family. Shortly before his death he called them to his bedside and gave them his dying charge, affectionately exhorting them to prepare to meet him in heaven. He then commended them to the care of his heavenly Father—the Father of our Lord Jesus Christ, and to the sympathies of a Christian community.

As a preacher of righteousness, Mr. Crooks was truly eloquent and impressive. As he aimed particularly at the spiritual good of his hearers, he was able to speak with the greater simplicity, power, and effect. His main object, in all his efforts, was to enlighten the understanding and affect the heart; hence he was eminently plain and practical, and carefully avoided all abstruse and knotty questions, of which he could make no practical application. He possessed the rare talent of saying much in a few words, and of coming directly to the point at which he aimed. These are qualifica-

tions in a minister that can hardly be too highly valued. • That only deserves the name of eloquence which affects the heart, while it enlightens and convinces the understanding, and does this in the shortest and most effectual way. This Mr. Crooks keenly felt, and shaped his efforts accordingly. And it was his strict adherence to this course which caused his labors to be crowned with such wonderful success.

Mr. Crook had not enjoyed good health for many years. His disease was pulmonary consumption, with which he was more or less afflicted for fourteen years; but he continued to labor, with little interruption, till a few weeks before his death, when he was taken with profuse bleeding of the lungs, by which he was very much prostrated, and continued gradually to sink until the 24th of January, 1859, when he quietly breathed his last, having attained the age of 46 years, 10 months, and 4 days.

His remains were interred in the cemetery of St. Matthew's church. The funeral was largely attended by the members of his charge, besides many other acquaintances and friends. Rev. J. Ingold preached an interesting sermon on Heb. xi. 4: "He being dead, yet speaketh," and was followed by the Rev. John Lantz, who made some additional remarks appropriate to the occasion.

REV. EMANUEL H. HOFFHEINS.

1815—1863.

It is to us a most delightful task to record the life and labors of this excellent brother and faithful minister of Christ. His life was earnest and beautiful, and his ministry one of great zeal and fidelity. We knew him well, and all our recollections of him are of the most pleasing character.

Brother Hoffheins was a native of York county, Pennsylvania, as were also his parents—John and Elizabeth Hoffheins—both of them regular and consistent members of the Reformed Church. Emanuel was born on the 18th day of September, 1815,* and early dedicated to God in the ordinance of holy baptism. As his parents had thus solemnly presented him to God, so they endeavored to bring him up in “the nurture and admonition of the Lord;” and, in due time, he came forward to confess his Lord and Saviour before the Church and the world. He was received by confirmation into full communion with the Church by his faithful pastor—the Rev. Daniel Ziegler. Not long after this solemn event—his reception into the Church—he felt it to be his duty to serve the Lord in the office and work of the holy ministry. The first

* *Ger. Ref. Mess.*, April 15th, 1863.

impulse to this sense of duty seems to have been given by the incidental remark of his mother that "she believed he would become a minister of the Gospel, because he committed and repeated so many passages from the holy Scriptures." He was very young at the time when this remark fell from the lips of his mother; but it fell into a young and tender heart, where it found a congenial soil and became a controlling power.

He commenced his literary and theological studies, if we mistake not, at Gettysburg, Pennsylvania, and finished them at York. After completing his course he was licensed by the Zion's Classis, in April, 1839, and ordained to the office and work of the ministry, on the 23d day of October, in the same year, by a committee of the Susquehanna Classis.* Having received and accepted a call from the Beaver Dam charge, in Snyder county, Pennsylvania, he was at the same time installed as its pastor. He had been already here since June, engaged in the duties of his office. He remained here only about one year, having resigned his charge in October, 1840. During his pastorate in this charge he was united in marriage with Miss Julia A. Swope, of Gettysburg, Pennsylvania, by whom he had five children. One of his sons—the eldest—is in the ministry of the Reformed Church.

In 1840, he removed to Elizabethtown, Lancaster county, Pennsylvania, having received a call from that place. His charge consisted of four regular

* Letter of his son—Rev. J. A. Hoffheins.

congregations, with several preaching points. Here he labored with great zeal and success up to 1850, a period of ten years. It was while in this field that he became personally known to us. We have always regarded him as a very earnest and faithful preacher and efficient pastor. The churches under his care prospered greatly during his ministry. The charge, however, was large and laborious, and the pastor encompassed with many difficulties. He became discouraged and finally resigned.

In the spring of 1850, he received and accepted a call from the New Providence charge, in the same county, and entered immediately upon the duties of his calling, as their spiritual guide and pastor. Here also he labored with his usual zeal and earnestness, and his efforts were greatly blessed. Besides building up the congregations composing the original charge, he succeeded in organizing a new congregation, which, during his efficient pastorate, erected a beautiful house of worship. He remained in this charge only about two years; but they were years of much earnest work and great fruitfulness. The progress made was of a solid and abiding character, based upon the true spirit of the Church.

In his earlier ministry, Brother Hoffheins, as was natural for a man of such ardent feelings and burning zeal, had been extensively affected by the foreign spirit which about that time swept over our spiritual heritage with such fearful power and success. He conducted his services to a large extent

in the spirit and temper of the so-called "new-measure system." Like many of his ministerial brethren, he was unconsciously beguiled by this showy system into a course wholly at variance with the spirit and genius of the Reformed Church. He was, however, effectually cured; and, his cure coming in the way of personal experience, he could appreciate the more fully the older and better system of the Church in which he was a minister.

In the power of this better and more churchly spirit he had achieved the good work already noticed; and, in the same spirit, he now entered, in 1852, upon his duties in his last charge to which he had received a call, namely, Abbottstown, in Adams county, Pennsylvania. Here he labored earnestly and successfully up to the time of his sudden and unexpected death. "He entered this charge under very discouraging circumstances, yet these only stimulated his energies, and he had the unspeakable satisfaction of seeing the work of the Lord prospering in his hands. During the ten years and six months of his pastorate among this people, the distracted congregations were brought into a state of harmony and peace, two of his churches re-modeled, and two entirely new and really beautiful church edifices erected. In the last one he had not the pleasure of preaching, as it was dedicated only a short time before his death."

Of the private character and social qualities of Brother Hoffheins we can speak with unfeigned pleasure. He was in every respect a good

man—pious, humble, and unpretending. His amiability was equal to his meekness and humility. He was exceedingly kind and generous—endeavoring to accommodate everybody, as far as it lay in his power. We frequently visited his family and had every opportunity of becoming acquainted with him also in his domestic relations. Here, too, his excellent Christian character appeared. He sought earnestly to train his children according to the precepts of the blessed Gospel.

As a preacher, Mr. Hoffheins was earnest, sincere and quite successful in winning souls for Christ. His success was dependent not on his speaking powers exactly, although these were quite respectable, but rather on his deep, earnest, and unfeigned piety—his simplicity, directness, and zeal in the proclamation of the glorious Gospel of Christ. His doctrinal views were clear and well-defined, and strictly in accordance with the spirit and genius of the Gospel. His great aim was properly to understand the holy Scriptures, and then to proclaim its teachings with zeal and fervor. He accomplished much good in the service of his Lord and Master.

Brother Hoffheins died very suddenly, at his residence in Abbottstown, Adams county, Pennsylvania, after an illness of only a few days, March 28th, 1863, aged 47 years, 6 months, and 13 days. He left an affectionate wife and four children to mourn his early death. One of these latter—the youngest of the family—has since followed, as one

of them, the eldest daughter, had preceded him to the land of the blest.

His mortal remains were deposited, with appropriate religious services, in their quiet resting-place in the grave-yard attached to the Reformed church at Abbottstown, where they await the coming of the Lord, when He shall come "to be glorified in His saints and admired in all them that love His appearance." Over his grave the members have erected a white marble monument, ten feet high, with appropriate inscriptions. His memory is sacredly cherished by the devoted people among whom his last and ripest years were spent and his best services performed. "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

REV. JOHN R. KOOKEN.

1815—1862.

MR. KOOKEN was a native of Centre county, Pennsylvania. Of the exact time and place of his birth, and of his parentage, we have not been able to obtain any definite information.

He pursued his literary and theological studies at Mercersburg, Pennsylvania. Having completed his course, he was licensed to preach the Gospel, and ordained to the holy ministry, by the old Susquehanna Classis, in 1841, and settled in Dauphin, Pennsylvania, as pastor of a charge composed of six congregations.* He remained here about two years, when a call was extended to him from the Grindstone-hill charge, in Franklin county, Pennsylvania, which he accepted, and entered upon his duties in this new field in 1843. The charge was composed of four congregations, and required much labor and exposure to do justice to the people. His services were generally appreciated and crowned with an encouraging measure of success. He remained here till the fall of 1844. Soon afterwards he accepted of a call to the Trappe, in Montgomery county, Pennsylvania. This charge was composed of two congregations, namely, Trappe and Vincent.

*Syn. Min., 1841, pp. 21, 81.

After serving in this last field for several years, he went to Norristown, in the same county, and established a very flourishing congregation—a new and beautiful church being built during his pastorate. He labored in this congregation for a period of about five years, up to 1852. In the meantime he founded a flourishing school for young ladies—the Elmwood Seminary, which he, in connection with several other brethren, carried forward successfully along with the congregation. Both the church, erected during his ministry, and this school, bear testimony to his zeal and industry, and show what can be accomplished by one who is animated by a proper spirit of enterprise and zeal for the cause in which he is engaged.

After resigning at Norristown, Mr. Kookan was for some years without any regular pastoral charge. Part of this time he resided at Mercersburg, and was engaged in teaching. At a subsequent period he was appointed United States Consul at Trinidad, Isle of Cuba, where he remained until the breaking out of the war, in 1862, when he returned North. Having some knowledge of military affairs, and being of an ardent temperament, he raised a company of volunteers, became their leader, and conducted them to the scene of conflict. He was slain in the battle of Fredericksburg, Virginia, in 1862.

During his pastorate at the Trappe, Mr. Kookan was married to a lady of that place, in 1845 or '46, who with two children—the fruit of this union—were

left to mourn his untimely death. He was aged 47 years and some days.

Mr. Kooker was rather tall, well set, of florid complexion, ardent temperament, and unbounded energy and enterprise. His talents were good and his education respectable. His lively disposition made him a very agreeable companion, and always drew around him a host of warm and enthusiastic friends. As a pastor, he was faithful, earnest and successful, and as a preacher, acceptable and even popular. He unfortunately took up the sword, and, in accordance with the sure word of inspiration, "died with the sword."

REV. SAMUEL J. FETZER.

1820—1861.

MR. FETZER was born in Woodstock, Virginia, on the 14th day of September, 1820. He was the son of Joseph and Mary Fetzer.* His mother was a daughter of the late Rev. Bernhard F. Willy, a sketch of whose life and labors is found in the second volume of this work. He was baptized in his infancy, but by whom is not known. At the age of fifteen years he was apprenticed to a tinner, of Woodstock, by the name of Bear. During this apprenticeship, and not long after entering upon it, he was led to make a public profession of his faith by uniting with the Reformed church at Woodstock, then under the pastoral care of the Rev. Jacob F. Dieffenbacher, of blessed memory. Some time after his union with the Church, he felt himself called to the work of the Christian ministry, and, being generously released by his master from the apprenticeship, he commenced attending school with a view of qualifying himself for this work. Being in indigent circumstances, he was aided by his friends and brethren in the congregation of which he was a member. He received also some

*Rev. Henry St. John Rinker, to whom we are indebted for the main facts of this sketch.

assistance from the Classis of Virginia, which was then in its infancy.

At the age of eighteen he left the school of his native town, and, accompanied by the Rev. Henry St. John Rinker, went to Mercersburg, Pennsylvania, and entered the Preparatory Department of Marshall College, remaining there until the fall of 1839, when he came home, and was not able afterwards to resume and continue his studies, for want of the necessary means. In the interval between this time and the spring of 1842, he prosecuted his studies privately, under the direction of the Rev. Daniel Feete, then pastor of the Mt. Crawford charge, in Rockingham county, Virginia. His literary and theological course being pursued, thus, partly at our institutions in Mercersburg, and partly in a private way at home, was necessarily somewhat imperfect and faulty; but being a young man of good talents, he succeeded in acquiring a large amount of useful knowledge, and becoming, in spite of early disadvantages, an acceptable preacher and a useful minister of the Gospel.

In the spring of 1842, during the annual meeting of the Virginia Classis in the St. John's church, Augusta county, Virginia, he was licensed to preach the Gospel. Soon after this he received and accepted a call from the Mill Creek charge, in Shenandoah county, Virginia, and was subsequently ordained to the holy ministry,* and installed as

* Syn. Min., 1842, p. 22.

pastor of the said charge by a committee of Classis, consisting of the Rev. J. C. Hensell and Daniel Feete. At the beginning of his ministry, he was for a year or two associated with the late Rev. J. S. Kessler, D. D., as English pastor of the congregations composing this charge, namely, Zion's, Pine, Rader's, St. Paul's and Grace. In 1844, this arrangement was changed, and Mr. Fetzer took sole charge of Grace and St. Paul's, while Dr. Kessler continued to serve the remaining congregations. He remained in this new charge for several years only, when, in 1846, he became the pastor of five congregations in Pendleton county, Virginia, where he preached four years with much acceptance and success. This charge was a very laborious one, owing to the fact that the congregations lay at great distances from each other, and remote also from the place of his residence.

Soon after entering the ministry, in October, 1842, Mr. Fetzer was united in the bonds of holy matrimony with Miss Angeline McAtee, of Mt. Crawford, Virginia, the Rev. John Brown, D. D., officiating.

In the spring of 1850, he received and accepted a call from the Augusta charge, in the county of the same name, which he served up to May, 1858, when he resigned the same, and for the following two years, while remaining in Virginia, he is reported as without any pastoral charge. Whether this temporary cessation from the active duties of the ministry was owing to ill-health, we are not

able to say; nor do we know what was his particular occupation during this interval of time. This, however, was his last field of labor in Virginia.

In the spring of 1858, he received a call from the West Rowan charge, in the county of Rowan, North Carolina. He entered upon his pastoral duties in this new field with encouraging prospects of success. He labored hard and faithfully, and his efforts seem to have been highly appreciated and crowned with success. Prospects of extensive usefulness were thus opening up before him, when, suddenly, he was called away from the Church militant on earth, to the Church triumphant in heaven.

Brother Fetzer died at his residence in Rowan county, North Carolina, on the morning of the 8th of August, 1861, aged 40 years, 10 months and 25 days. His remains were deposited, with appropriate religious services, in the grave-yard of the Mt. Zion Church, in Rowan county, North Carolina, where a marble tomb-stone with a suitable inscription marks the spot where his ashes repose, awaiting in hope the glorious resurrection morn, when the Lord shall come "to be glorified in His saints and admired in all them that believe."

He was visited during his last illness by the Rev. J. Ingold, who sought to administer to him the consolations of the Gospel, and also by the Rev. P. A. Long, who was with him during the last few days of his life. His funeral sermon was preached by the Rev. G. W. Welker, from the words: "I will

not leave you comfortless ; I will come to you." A disconsolate wife and eight children were left to mourn an affectionate husband and father ; but they mourn not as those "who have no hope," feeling assured that their loss is his unspeakable gain, and that he has only gone before them to that happy world "where the wicked cease from troubling and where the weary are at rest."

"As a preacher, he was quite respectable," says the Rev. Mr. Rinker, "considering the very limited *educational* advantages, which he enjoyed, and the many difficulties he had to contend with, not only while preparing himself for his work, but also during the whole of his subsequent life. His preaching was more of a hortatory and practical character, than argumentative and doctrinal. He sought to alarm the guilty fears of sinners that they might thus be driven to seek refuge from the coming wrath in the arms of redeeming mercy. He seems to have been more successful in his ministry in North Carolina than in Virginia. His labors here were highly appreciated, and himself much beloved, by the people of West Rowan charge, in the midst of whom he died."

In his social and domestic relations he was very happy, being a devoted husband and an affectionate father, a good citizen and a kind and obliging neighbor. He was highly esteemed by his brethren in the ministry, and all those with whom he associated. "Sad indeed was the intelligence which announced that Brother Fetzner was no more." As

to his personal appearance, Mr. Fetzer was of medium size, well set, and strongly built; hair jet black and straight, with a slight tendency to curl; countenance regularly formed and handsome. He was of a mild and amiable disposition, possessed of fine natural talents, a close student, and quite an acceptable preacher; whose name and services will be held in grateful remembrance.

REV. THEODORE C. W. HOFFEDITZ.

1818—1859.

THE subject of this brief sketch was a son of the Rev. Dr. Theodore L. Hoffeditz and Julia Ann, his wife, whose maiden name was Roth. He was born December 26th, 1818, in Upper Mount Bethel, Northampton county, Pennsylvania, where his venerable father was then pastor. He grew up in the place of his nativity, and received such an education as the country schools then afforded. After having been duly instructed in the doctrines and precepts of the Gospel, he was received into full communion with the German Reformed Church by the rite of confirmation—his own father officiating.

His mind and heart were early directed to the work of the ministry. His studies, preparatory to this holy office, he pursued at Mercersburg, Pennsylvania. After completing his literary course in Marshall College, having graduated in the fall of 1840, he entered the Theological Seminary located in the same place, and passed through a regular course. He was licensed by the Classis of East Pennsylvania, and ordained to the holy ministry in 1842,* and installed pastor of the Hamilton charge, in Monroe county, composed of congregations for-

*Syn. Min., 1842, p. 21.

merly served by his father, the Rev. Dr. Hoffeditz. In this charge, consisting of two congregations, he labored faithfully, earnestly, and with much acceptance and success for several years. His health, however, soon gave way, and he was compelled to resign his charge, and retire permanently from the active duties of the ministry.

He had but the one pastoral charge, in which he commenced and ended his public life. He labored in the vineyard of the Lord only about three years, when he became wholly disqualified for the pastoral office. When he left his field of labor, he returned to Mercersburg, Pennsylvania, the scene of his student life, and the home of his companion, a daughter of Mr. Adam Hoke. Here he spent the remainder of his days in peaceful retirement, attending to such secular business as his shattered health would permit, in order to gain a subsistence for himself and his family.

Mr. Hoffeditz was a good man, a fine scholar, and an earnest and acceptable preacher, as well as a faithful pastor. His excessive zeal and abundant labors probably induced, or, at least, aggravated his disease, and hastened his death; which was but the final result of a fatal disorder—consumption—contracted at the very beginning of his ministry. After many years of intense suffering and painful privations, in being obliged to relinquish the work of preaching the Gospel to his fellow-men, he died in great peace, at his residence in Mercersburg, Pennsylvania, on the 3d day of February, 1859,

at the age of 40 years, 2 months and 5 days.* His remains were interred in the beautiful cemetery, near the village, in the presence of a large concourse of sorrowing friends and acquaintances. A funeral discourse, suitable to the occasion, was delivered by the pastor of the church—the Rev. I. G. Brown—and “also a very appropriate address by the Rev. Dr. E. V. Gerhart, who happened to be present at the time.” His remarks were based on the beautiful words addressed to St. John: “Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” The Rev. Drs. Schaff and Wolff were also present and participated in the funeral solemnities.

Sweet to the weary pilgrim of earth is “the rest which remaineth for the people of God.” All his sorrows, cares, and anxieties, as well as his temptations and trials, come to an end, and are forgotten in the quiet and blissful realms of the future—the eternal world.

“There is an hour of peaceful rest,
To mourning wanderers giv’n;
There is a tear for souls distressed,
A balm for every wounded breast;
’Tis found alone in heav’n.”

* *Ger Ref. Mess.*, Feb. 16th, 1869.

REV. CHRISTIAN RUDOLPH KESSLER.

1823—1855.

CHRISTIAN RUDOLPH KESSLER* was born on the 20th of February, 1823, in the district of Davos and Canton of Graubuenden, in Switzerland. His parents were the Rev. J. S. Kessler, D. D., and his wife Christiana, whose maiden name was Jeklin. He received his earliest education in a parochial school conducted by his father in his native place, until the close of the year 1835, when he was sent to the Canton school at Chur, the highest institution of learning in his native country. He was here trained in the elements of a liberal education by highly accomplished teachers, and made the most satisfactory progress in his studies. In April, 1840, he was sent to the University of Leipsic, in Saxony, but did not remain there long, being called home by his father's departure to America. He now pursued his studies privately, devoting himself especially to Pedagogics, or the science of education, being especially incited to this by the increased interest in education which had recently been awakened by the efforts of the Graubuenden

* Substantially from the pen of his father, Rev. Dr. J. S. Kessler, *Allentown Democrat*, March 24th, 1853; also *Ger. Ref. Mess.*, March 28th, 1853, and *Kirchenzeitung* of same date.

Educational Association, of which his father was one of the founders and most active members.

In the autumn of 1841, he came with his parents to America, and a few months afterwards, by the advice of his father, entered the Theological Seminary of the German Reformed Church, at Mercersburg. Here, besides giving instruction in German, he pursued his theological studies, attending with especial interest the lectures of Dr. Nevin, with whom, also, he formed a friendship that lasted through his life. During this time he made himself well acquainted with the English language, which, in after life, he spoke with great freedom and fluency.

In the spring of 1843, he was received into the Gospel ministry by the Classis of Virginia, and was appointed to the pastoral charge of congregations in Pendleton county, Virginia. He remained here only a year, but even in this short time his devotion to his work, his open-heartedness and fidelity secured him the love and confidence of his people, and of all who knew him, in a very high degree. Although he went into that region as a German preacher, he soon commenced preaching in English, which was the predominant language there.

In the following spring, 1844, an invitation was given to him by the church-council of the Salem congregation in Philadelphia, strongly supported by their pastor, the Rev. Dr. Bibighaus, to become assistant pastor in that important charge. Of this

invitation he accepted, and here commenced a new era in his laborious life of usefulness.

On the 20th of April, 1845, he was married to the wife who still survives him, Anna Maria Lehmann, only daughter of the Hon. David Lehmann and his wife, Anna Maria, whose maiden name was Salade, both also natives of Switzerland. In the infirm state of Dr. Bibighaus' health, the ministerial duties of the charge were naturally very severe upon the youthful assistant, but he labored incessantly, and his integrity and characteristic firmness, united with great amiability, soon secured for him the esteem and confidence, not only of the members of his church, but of a large circle of friends, both lay and clerical, in other denominations.

But this career of usefulness, commenced under circumstances so flattering and hopeful, was soon brought to a close. An attack of bronchitis, then unusually prevalent among the younger members of the ministry, undermined his health, which had hitherto been uninterrupted, soon forced him to relinquish his ministerial duties, and laid the foundation of his early death.

In the autumn of 1845, he was compelled to resign his pastoral charge in Philadelphia. This failure of his health, however, by no means abated his active impulses and his strong desire to render himself useful to his fellow-men. After long and careful meditation as to the mode in which he might effect most for the cause of Christ and for

the good of man, he arrived at the conviction that he could be most useful by devoting himself to the laborious yet sacred work of educating the young, and this he at once resolved to do. But how to carry out this resolution was, in his circumstances, a question difficult to answer. Before long, however, a door was opened to him. A young Lutheran minister, Mr. Brobst, the well-known editor of the *Jugend Freund*, a paper devoted to the work of youthful education among our German population, encouraged him to make the experiment of establishing a school at Allentown. To this place he came in April, 1848, and soon obtained from Mr. Christian Pretz, an active and intelligent promoter of the plan, a suitable house in which to commence his operations. The difficulties which he had to encounter in such an undertaking can readily be conceived by those familiar with educational movements, and need not here be detailed. He first proposed establishing an institution for the education of teachers, but soon perceived that this idea could not be carried out at that time, and he therefore changed his institution into a seminary or boarding-school for boys. In May of the same year he commenced with four scholars, a beginning which would have discouraged a man of less resolute character; but, in faithful reliance upon God and upon Christ, the great friend of children, he remained unshaken in his purpose. Nor was it long before his admirable character, his capacity as a teacher of youth, and his many good qualities, be-

came widely known. Public confidence continued to increase, and with it the number of his pupils. His plans had to be extended and his school buildings enlarged from time to time. In all these he was most liberally supported by the gentlemen whose confidence he had gained and whose premises he occupied.

In 1852, a new three-story building was erected at a short distance from that which he had originally occupied, and two years afterwards, these two buildings were united by one of still greater size, four stories high, so that the whole is now, perhaps, the largest and finest building of the kind in Pennsylvania. This increase of accommodation was demanded by the steadily increasing number of pupils. Nor were these expectations disappointed, for the fall session was opened with one hundred and sixty-four pupils, the whole attendance during the year having been over two hundred.

But as his institution continued to extend and flourish more and more, his bodily powers were fast declining. In the fall of this year he had to call his father to his assistance, to aid in carrying on his operations and meeting the wants of his school. But all this was unavailing. His energetic will did, indeed, continue to triumph over the weakness of his body, and, until within five weeks of his decease, he continued to instruct some of his classes, who came daily into his sick chamber for recitation, where he instructed them, though in a feeble and broken voice. It now became his strongest desire to procure a suitable

successor in the school which he had founded, and during seven years so sedulously cherished; and it was a great alleviation of his anxiety to believe that he had found such a one in Dr. Reynolds, to whom he resigned the care of his school but a few weeks before the close of his mortal career.

But the last great scene of his life was rapidly approaching. Feeling his strength completely prostrated, he inquired of his physician what were his prospects for life, and, being informed that a few days would, in all probability, close his earthly career, he expressed the most perfect resignation to God's will in this matter. Soon after, he took an affectionate farewell of his family, and of some other friends who from time to time called in to see him. The closing hours of his life were perfectly serene and peaceful, his Christian faith supporting him and giving him the assurance of a blissful immortality. Awaking about midnight out of a quiet slumber, he inquired of his father, who was watching by his bedside, whether it was not Sunday morning, and being informed that it was, he exclaimed: "O what a glorious Sabbath this will be to me!" and soon after expired.

The poet describes such a departure very beautifully when he says:

"The world recedes! it disappears!
Heaven opens on my eyes! my ears
With sounds seraphic ring!
Lord, lend your wings! I mount! I fly!
O grave! where is thy victory?
O death! where is thy sting?"

Thus departed, on the 4th of March, 1855, in the thirty-second year of his age, Christian Rudolph Kessler, who will long be held in affectionate and respectful remembrance by all who knew him, but especially by his pupils and the citizens of Allentown, to whose service he devoted the best part of his laborious life. He was a man of no ordinary talents, and of varied attainments. He was an original thinker and a profound scholar, well versed in the Greek and Latin classics, and using not only his native language, the German, but likewise the English, with great fluency. He was a highly acceptable and popular preacher, and a teacher of rare endowments. He had studied education as a science, devoted himself to it from choice, and made it the great business of his life. He understood human nature, and took great delight in the society of the young, and so succeeded in gaining at once their confidence and affections. His control over his scholars, the steady progress which they made under his instructions, and the feelings with which they assembled to pay him his last earthly honors (some of them coming from a great distance to attend his funeral), all prove how admirably he was adapted to the position which he occupied.

The services which he rendered to the cause of education generally, and especially in Allentown and that part of Pennsylvania over which the influence of his school extended, cannot be too highly estimated. There is no doubt that he has given a

new and great impulse to the cause of education in this region, and especially in the county of Lehigh. Of this the great number of pupils gathered into his school from year to year, and the increasing desire for education among all who have enjoyed its advantages or understood its character, is sufficient evidence.

But the purity of his principles, the integrity of his character, the frankness of his conduct, the excellence of his heart, the sincerity of his piety and the strength of his faith, were the crowning graces of his character, which endeared him to all who were acquainted with him and knew how to appreciate virtue. Such a combination of excellencies made him not only a model of the true teacher, but gave his friends the assurance that these graces which had just begun to bloom and to bear fruit here upon earth, will be still more fully and gloriously developed in that better world to which he so confidently looked forward.

In obedience to the wishes of his numerous friends and admirers, Mr. Kessler was buried at Allentown, Pennsylvania, the scene of his latest and most important labors. The funeral solemnities took place on the morning of March 7th, at 9 o'clock. A procession was formed at the house. His beloved pupils occupied the first place—then came twenty of his ministerial brethren of different denominations—next followed the corpse borne by eight of the citizens—then the friends, and finally the immense mass of people in attendance. The

corpse was taken to the Reformed church, and the open coffin placed before the altar. Appropriate discourses were delivered by the Rev. Dr. J. S. Dubs and Dr. Harbaugh—the former in German, the latter in English. The seminary choir was in attendance, and added to the solemnities by singing appropriate pieces, both in the church and at the grave.

The good man sleeps in peace, awaiting “the resurrection of the body and the life everlasting in the world to come.”

REV. MATTHEW IRVIN.

1817—1857.

"THE name and memory of this earnest and self-denying minister of Jesus Christ is sacredly embalmed in the hearts of his spiritual children." So speaks an intimate acquaintance and bosom friend of him whose many excellencies demand that "honorable mention" be made of him among the Fathers of the German Reformed Church.

Matthew Irvin was born in Cumberland county, Pennsylvania, on the 22d day of December, 1817.* His youth was passed in the country with such educational advantages as the common schools of that day afforded. His time and opportunities, however, were faithfully improved; and the success which attended his efforts to acquire an education, gave indications of his future usefulness. With the meager facilities which he possessed, he made such commendable progress in the cultivation of his mind and the acquisition of useful knowledge, that before attaining fully the age of manhood, he is found teaching a school in a neighboring county, with a success far surpassing his most sanguine expectations, and inducing "him to adopt the pro-

* This sketch is prepared, in a condensed form, from materials furnished by the Rev. F. A. Rupley, in a very interesting biography of Mr. Irvin.

fession of teaching as the great business of his life."

About this time, December, 1837, he entered into the matrimonial state with Miss Catharine Ann Fetter, who proved to him a true help-meet and comfort in the weary pilgrimage of earth.

Some time after this he removed with his little family to Orrstown, Franklin county, Pennsylvania, where he opened a select school. It was while here that his attention was directed to the subject of his eternal interests. He experienced the exceeding sinfulness of his state, and his guilt, also, in the sight of God; and with this heavy burden upon his heart, he came as a "weary and heavy-laden" one to the Saviour of sinners; and in coming found righteousness and peace. He now ventured to seek a home in the bosom of the Church—the mystical body of Christ. "It is needless to say that he became a most active and zealous member of the flock." His excellent character and consistent life commended him to the rest of the members, and he was soon honored by being made an elder in the congregation with which he stood connected. Here he had an opportunity of exercising his gifts, which eventually led him to turn his attention to the holy ministry. It was in this natural, silent, and effectual way that the Lord led His future servant from one step to another towards the sacred office.

Being persuaded in his own heart that he was called to preach the Gospel, he sought counsel of

his brethren in the Church, and especially of the shepherds of the flock. At the meeting of the Mercersburg Classis in Bedford, May, 1842, Mr. Irvin applied for direction in this solemn and important matter. He was placed under the care and tuition of his pastor—the Rev. A. H. Kremer; and in March, 1843, at a special meeting of the Classis in Chambersburg, he was examined and licensed to preach the Gospel, and subsequently ordained.*

Soon after being licensed, he entered upon his duties as pastor of some congregations in Bedford county, in and around Bloody Run, from which he had received and accepted a call. This was in the spring of 1843. Here the young and inexperienced pastor had before him an immense field—"literally waste," as one says, "but also ripe for the harvest." The field had not only suffered very much for want of pastoral care and labor previous to his coming, but the territory was also completely overrun with errors of various kinds—burnt out by the spirit of fanaticism, which had swept over it like the deadly simoon, and made desolate the garden of the Lord.

Fully resolved by the grace of God to do his duty and accomplish the great work to which he had been called, Mr. Irvin entered upon his charge, and the duties of the charge, with a firm faith and a courageous soul. No difficulties could retard or dangers affright him. His field was very extensive, hard to travel, and in every respect difficult of

* Syn. Min., 1843, p. 30.

cultivation; but for this enormous work which lay before him his faith and energy admirably fitted him. Trusting in the promise of Jesus Christ, "Lo, I am with you always, even unto the end of the world," he commenced to preach and to labor "publicly and from hour to hour." Success beyond his expectations attended his labors. The congregations grew in numbers, and also in Christian knowledge and devotion. In every part of his vast field the fruits of his earnest, faithful and incessant labors appeared. The old congregations were established and increased, and new ones were being organized in every direction. As the field enlarged and offered prospects of settling other ministers in the vicinity, new charges were formed and additional laborers settled over them as shepherds of the happy flocks.

In this way a great work was accomplished by Mr. Irvin outside of his own immediate charge. Indeed, the whole region of country around him felt the happy effects of his faithful efforts to preach the good news of salvation to "the lost sheep of the house of Israel." In this good work of hunting up and supplying with the preached Gospel the scattered members of the Church, and others who longed for the bread of life, Mr. Irvin was generously assisted by his ministerial brethren around him. The true spirit of missions animated all these brethren, and they put their hands vigorously to the work, determined that on their part nothing should prevent complete and final success. The

pastor of the Martinsburg charge especially, Rev. F. A. Rupley, and the pastor of the Bedford charge, Rev. H. Heckerman, as being most conveniently located, labored earnestly in this good work of erecting the banner of the cross on the hills and in the valleys of Bedford and the neighboring counties. Subsequently, other "faithful men" and helpers in the cause of Christ came in to assist in this glorious conquest. The Church in Bedford, Blair and Huntingdon counties made wonderful progress under the combined efforts of these hard-working and self-denying men—successful they were because they were in "labors abundant."

Mr. Irvin, as we may well imagine, was endowed with great powers of endurance; but his excessive labors began at length to show their effects on his health. "For ten weary years in most abundant labors," says the Rev. F. A. Rupley, "not once was he kept from fulfilling his appointments by sickness; nor was he known to complain of fatigue to any great extent." But however much men can bear, there is a boundary beyond which endurance is impossible. Such was also the case with the earnest and laborious servant of Christ, whose heart so much loved and whose hands so cheerfully ministered to the people committed to his spiritual care and supervision.

In the spring of 1855, while on his way to Alexandria, in Huntingdon county, to attend the meeting of the Classis, he was suddenly taken sick when a day's journey from home. He hoped that

by a little rest he would be able to proceed on his journey the following day; but in this he was sadly disappointed. His disease was of such a nature as to defy the best medical treatment. It was the final breaking out of an evil which had for years been gathering strength. To the hoping soul of Mr. Irvin, indeed, it seemed to be only a "bad cold," but from that "bad cold" he never fully recovered; and its final issue was consumption. During all of the subsequent summer he lingered, and against hope, which still cheered him, he sank under the pressure of this disease. He was reluctantly compelled to suspend his labors. For one whole year had he been deprived of the privilege of preaching unto a dying world "the unsearchable riches of Christ." Hard was the lot of the ardent and earnest servant of the Lord. "But he despaired not," says one who knew him well. "The Lord will provide." This was his support. And this trust was not misplaced. The Lord did provide. The promise of God was fully verified in the case of his confiding servant. Many and kind friends were found who deeply sympathized with him in his afflictions. They ministered freely to the temporal wants of him who had so often and so lovingly ministered to them in spiritual things. And these expressions of good-will towards him on the part of his members and others, called forth from his own warm and loving heart corresponding expressions of gratitude and love.

Mr. Irvin's health continued to grow worse and

worse. The summer of 1856, he spent mostly in Bedford, where he had an opportunity of meeting many of his ministerial brethren. Occasionally he went to the country when his health allowed him to do so. During all this time the mind of the sufferer was perfectly calm and collected, and his heart strong and unfaltering. His trust was in the living God, whom he served, and in whose promises he firmly believed. During the following winter, 1856-57, his health was poor and his prospects for the future very slender. Still, as spring was approaching, he cherished some hopes. In March, he ventured on a visit to one of his ministerial brethren, the Rev. Theodore Fouse. During this interval his health was tolerably good. "He returned to Bedford from this visit, and in a few weeks he was called from earth to heaven," says the Rev. F. A. Rupley, his faithful friend and ardent admirer. He died on Tuesday evening, April 21st, 1857, aged 39 years and 4 months.

His death was characterized by great peace. He died "the death of the righteous." After the most intense suffering during the day from congestion of the brain, which continued till about 5 o'clock in the afternoon, "he sank down into a quiet sleep-like composure, and at 15 minutes past 7 o'clock in the evening, he calmly breathed his last, and entered upon his rest, as a faithful servant of Jesus Christ."

REV. HENRY HARBAUGH, D. D.

1817—1867.

It is eminently proper and in full accord with our best and noblest feelings, that in a work expressly designed to record and preserve the heroic faith and pious deeds of the sainted dead—the Fathers of the German Reformed Church—a work originally projected by the lamented Harbaugh, and ably carried forward by him through successive volumes, his own earnest life and history should occupy a most prominent and conspicuous place. To this merited and delightful task of recording his eventful life and abundant labors, we consequently proceed with feelings of unmingled pleasure—deeming it among the sweetest enjoyments of our own life to preserve and keep in remembrance the stirring incidents which enter so largely into the life and experience of this truly great and good man.

Henry Harbaugh—the philosopher, poet, and theologian—was born October 28th, 1817, at the base of the South Mountain, not far from Waynesboro', in Franklin county, Pennsylvania. His parents were George Harbaugh and Anna, his wife, whose

maiden name was Snyder. He was in early infancy dedicated to God in holy baptism, and thus incorporated with the Church, the body mystical of Christ.* Afterwards, having passed through a regular course of catechetical instruction, he was confirmed by the Rev. Geo. W. Glessner, and received into full communion with the German Reformed Church, near his home, of which both his parents also were members. Here, in this quiet and secluded rural district, surrounded by the genial influences of home and friends, his early life—childhood and youth—were spent. Here, too, his earliest intellectual training was received. How dear to him were the scenes of his childhood, and how deep the impressions made upon his sensitive nature by these silent but potent influences of a country home, is strikingly exemplified in several characteristic poems, written in the Pennsylvania German dialect—his “Heemweh,” and his “Schul-Haus an der Krick.”†

* When, in after life, his eye fell upon this record of his baptism in the Church-Book, and he saw there his own name in connection with those of his honored parents, who, many years before, had dedicated him to God, he was much affected. Who can tell with what wondrous power that silent record spake to his sensitive heart.

A singular incident occurred in his early childhood which may have had a great deal to do with his subsequent life. Standing beside his pastor, the Rev. F. A. Scholl, and listening to a conversation between him and his father, the good pastor suddenly stopped, laid his hand upon his head, and said: “You must become a preacher.” The incident, perhaps, was never more thought of by either pastor or parent; but in the heart of little Henry that word rested in the power of a sacred benediction, and everywhere followed him and made itself felt, until, in the night of that word, he determined to become what the man of God said he must be, a minister of the Gospel.

† In these poems he describes with wonderful particularity the scenes of his childhood and early life. Everything seems to have become sacred to him. In a visit we made with him to his old homestead, more than a quarter of a century ago, he pointed out to us with evident emotion a large tree which in childhood he had planted.

When, in maturer years, the claims of the holy ministry challenged his attention, and were at length responded to by his generous nature, he earnestly sought to prepare himself for the sacred office. His honored father, however, not suspecting at that time the superior talents of his son, could not on this account appreciate his choice of the clerical profession, and refused to furnish him with the requisite means for the prosecution of his studies. This circumstance required him to depend, for a time at least, wholly upon his own limited resources and personal efforts, for the necessary means. In order to procure these he engaged in various pursuits—sometimes teaching school, and at other times working at his trade, as a carpenter or mill-wright, during a part of the season, and attending school and prosecuting in this way his studies during the remainder of the year. We remember hearing him say, in connection with what ought to be done by beneficiary students to diminish their expenses and lessen the burdens of the Church, that he himself would shoulder his tools, and, with a cheerful heart, walk for miles to his work, in order to procure means, and thus get along without depending on others for support. A portion of this part of his life was spent in the West—in the State of Ohio—where he labored hard, and studied earnestly, in order to fit himself for the calling of an ambassador of Christ.

After having greatly improved his mind in this private way, he came to Mercersburg in 1840, and

entered upon a course of literary and theological study. We remember him perfectly well, as he then appeared, a somewhat slender and tall young man, with the evidences of hard work and earnest efforts deeply impressed upon his features. His athletic frame, sun-burned countenance, and bony hands, gave him an appearance wholly different from that of the future Dr. Harbaugh, with the image of whose pleasant and genial countenance we are all so familiar. He was, however, there in the power and spirit of his future self. In his regular studies, in and all his exercises, literary and theological, he exhibited that same earnestness, ardor, and persistent application, which so eminently distinguished him in after life. In the discharge of his duties in the seminary and college, as well as in his occasional addresses to Sunday-schools, which with other students he used to attend in the country, he was always enthusiastic, fresh and instructive; but his style of speaking was then comparatively rude and his gestures exceedingly awkward, owing greatly, no doubt, to his self-forgetting earnestness in the presentation of truth.

After completing his theological studies, in 1843, he was licensed to preach the Gospel by the Synod of the Reformed Church, which met in Winchester, Virginia, that year. Soon afterwards he received a call from Lewisburg, Union county, Pennsylvania, which he accepted, and was, early in the year 1844, or, possibly, late in the fall of 1843, ordained to the office and work of the ministry by

a committee of the old Susquehanna Classis.* In this first charge he continued to labor faithfully and with much acceptance and success up to the spring of 1850, a period of over six years. In connection with the congregation in town, he also served occasionally, at least, the Buffalo church, and also, in a more regular way, the Center church, and for the last two or three years the congregation in Milton, Northumberland county.

When Dr. Harbaugh entered upon his pastoral duties at Lewisburg, the congregation labored under the disadvantage of worshipping in common with the Lutherans, in a so-called union church, which prevented them from having service oftener than every other Sunday, besides subjecting them to many other inconveniences. Accordingly, efforts were early made to put up a church exclusively Reformed, where they could hold services every Lord's day, and at such other times during the week as the circumstances of the congregation might require. This good work was consummated in 1847, when they were prepared to dedicate to the service and honor of God a beautiful brick church, sufficiently large to accommodate the congregation even up to the present time. To the energy and zeal of Dr. Harbaugh is largely owing the erection of this beautiful church edifice. The congregation also grew correspondingly under his efficient ministry, so that the number of communicants was about one hundred when he closed his

*Syn. Min., 1843, pp. 32, 33; and 1844, p. 23.

labors in this field. But the results of his ministry were perhaps more distinctly apparent in the thorough training of the members than in the increase of their number. He laid the foundation of sound progress for the future, and is deserving of the lasting gratitude of that people for what he accomplished by his earnest and efficient labors.

In the autumn of 1843, and before entering upon his pastoral duties in the Lewisburg charge, Dr. Harbaugh was married to Miss Louisa Goodrich, from the vicinity of New Hagerstown, Carroll county, Ohio. This union continued only a few years, for, in the spring of 1847, the companion of his youth, while on a visit with him to her friends in the West, was suddenly stricken down by death. He had two children by her, one of whom died when only a few weeks old; the other one, a daughter, is still living. These early and trying afflictions probably suggested to him the work on the future state, the first volume, entitled "The Sainted Dead," being composed during the latter part of his pastorate in that charge. In the fall of 1848, he was married to his second wife, Mary Louisa, eldest daughter of James F. Linn, Esq., of Lewisburg, Pennsylvania, with whom he lived in peace and harmony to the end of his life. This union was blessed with ten children, seven sons and three daughters, four of whom are with their sainted father in the "home of the blessed;" the other six, four sons and two daughters, remain

to mourn, with their disconsolate mother, the death of a kind and honored father and husband.

In the spring of 1850, Dr. Harbaugh received and accepted a call from the First Reformed church of Lancaster, Pennsylvania. The old congregation, after a painful conflict of years, effected a division—one part, the English portion, constituting the Second or St. Paul's church; while the other part, who desired services in both languages, was organized into the First church, already mentioned, to which Dr. Harbaugh was called to minister. The fact of a long conflict having been passed through by the congregation—a conflict of languages—intensified and rendered more fierce by previous conflicts, arising from the difference of religious sentiments prevailing among the members—the so-called old and new-measure parties—rendered the position of the pastors in both churches very critical, and required in them the utmost prudence and care, in order to keep clear of difficulties.

It is hard for an outsider to estimate duly the serious difficulties and dangers which surrounded the worthy pastor of the First church. He took charge of the congregation just as it was emerging out of the smoke and dust of this severe and protracted conflict, or series of conflicts rather, and while yet in a state of the highest excitement. Many persons who had for years been careless and indifferent, and had taken little or no interest whatever in the church, were roused up by the excitement of the occasion and marshaled into battle

array with the rest of the congregation, and, at the time of the actual division, were in a certain way connected with the congregation as members. This entire mass, so diverse and uncongenial in its character, had to be managed, and either gradually worked into a homogeneous mass or finally eliminated as useless, and even worse than useless, material, or else retained as a source of constant trouble. The earnest and positive labors of Dr. Harbaugh, to some extent, carried forward simultaneously this three-fold process of spiritual assimilation, elimination and excitation of ever-recurring troubles in the congregation.

That there should be conflicts was to be expected as a matter of course ; neither man nor angel could have prevented them ; that the earnest and faithful pastor should be able, at all, to bear up under these manifold trials, is an evidence of the wonderful powers of endurance which he possessed ; and that he should succeed, in spite of all these necessary and unavoidable trials, to build up the congregation, both in numbers and in the strength and clearness of their Scriptural views and Christian virtues, proves his extraordinary ability as a preacher and pastor ; and, finally, the fact that, during his pastorate, stormy and perplexing, one of the finest and most substantial churches in the city of Lancaster should be erected, is sufficient to stamp his ministry in that congregation as efficient and successful in the extreme. We do not speak here at random ; for, having been connected, as pastor,

with one portion of that congregation, during its fiery trials, we know from painful and yet most blessed experience what the state of the congregation then was, and what extraordinary trials it involved for its future shepherd.

During his pastorate in the city of Lancaster, Dr. Harbaugh completed his work on the future state—adding to the first volume, entitled the “Sainted Dead,” the “Heavenly Recognition” (1851) and the “Heavenly Home” (1853). Here also he published the “Life of Michael Schlatter,” and the first and second volumes of “The Fathers of the German Reformed Church in Europe and America,”* and furnished, besides, the principal part of the materials for the third volume, since prepared for the press and issued by the author of the present volume. In addition to the works already mentioned, he also published during this period his “Birds of the Bible,” “Union with the Church,” “The True Glory of Woman,” “Golden Censer,” and some smaller essays, and a number of articles written for the *Mercersburg Review*, and other periodicals of the Church, as well as for some publications outside of our own denomination. During his residence in Lancaster he had likewise conferred upon him the well-merited title of Doctor of Divinity.

In 1860, Dr. Harbaugh received a call from the newly-organized St. John’s Reformed church in Lebanon, Pennsylvania, which, after due considera-

* See the Prefaces to these several volumes, as also of those on the “Future Life.”

tion, he accepted, and entered upon his pastoral duties in this new field, with his accustomed energy and zeal. Here he labored with much acceptance and success for a period of three or four years. During this time the beautiful church, in which that congregation now worships, was erected and dedicated to the service of God. The congregation made steady and substantial progress under his faithful and efficient ministry, and he had before him prospects of extensive usefulness, when it pleased God, whose ways are not our ways, to change the entire current of his subsequent life and labors. He was unexpectedly called upon to transfer his efforts to a new and untried sphere of activity. While serving the congregation in Lebanon, he published his excellent little Sunday-school hymn-book—entitled “Hymns and Chants”—a book which has already proved a blessing to thousands of “the little ones” of the Reformed Church, the lambs of Christ, and is destined to accomplish still greater good in the future!

In the fall of 1863, during the sessions of Synod held in Carlisle, Pennsylvania, Dr. Harbaugh was elected to the chair of Didactic and Practical Theology, in the Seminary of the Reformed Church, then located at Mercersburg, Pennsylvania, which had been vacated by the resignation of the Rev. Dr. Bernard C. Wolff, and soon afterwards entered upon the duties of his office.* In this important and responsible position he remained, faithfully

* Syn. Min., 1863, p. 44; and 1864, p. 46.

discharging his duties to the Church, and to the young men entrusted to him, till he was taken down and rendered helpless by his last and fatal disease, in the fall of 1867. No better choice could possibly have been made for this important post than that which the Synod, guided by a higher power, actually did make when they elected Dr. Harbaugh as the future guide and preceptor of the sons of the Church, to prepare them for the work of the holy ministry. Intellectually and spiritually, as well as by his naturally happy temperament, he was admirably adapted to gain the confidence and hold in unbroken sympathy with himself the hearts and affections of the young brethren who came under his potent and controlling influence. He had a peculiar power to illustrate and make familiar the most important and abstruse questions in philosophy and theology. He was in the best and highest sense a popularizer of what was naturally deep and obscure. His rare power lay in a peculiarly happy combination of profound speculation and a semi-poetical and familiar mode of representation. The higher exercises of the intellectual faculties were thus brought into living union with the familiar objects of every-day life, and thus rendered intelligible and attractive to men of even the most ordinary capacities.

How wonderfully this combination of two seemingly opposite qualities in the constitution of Dr. Harbaugh aided him in his work, and gave him power and influence over others, was felt not only

by the students, but also by all our ministers and laymen who came in contact with him. His sermons, always simple and in one sense unadorned, were yet supremely beautiful, attractive and edifying. He never failed, in his pulpit efforts, to gain the attention of his auditors and to retain it to the end of the discourse. His power to particularize and bring out the latent force and most striking peculiarities of a passage was wonderful; and this power of accurate discrimination in the case of any and every subject brought to his notice, enabled him "to make the most of it" in the best sense of the phrase. This controlling influence over the minds and hearts of men was also frequently witnessed in the discussions on the floor of Classis and of the Synod. Few men were more ready and successful in public debate than he, and his great earnestness always procured him a respectful hearing, and the solidity of his arguments seldom failed to carry conviction to the minds of the listeners.

As a theologian, Dr. Harbaugh had few equals and no superiors. He had thoroughly mastered all the deep and interesting questions relating to the person and work of Christ, and the practical duties arising therefrom. In the deeper and more spiritual views of Christianity which the late Christological discussions had brought into vogue, he was especially at home; and much of his power and influence, both in the pulpit and in the professorial chair, was undoubtedly owing to this higher and sounder theological position which he occupied. With all

his vast intellectual power and moral earnestness, he could never have exercised this moulding influence on any other ground. In the power of these lofty theological ideas, he was pre-eminently mighty—mighty in the consciousness of his own moral rectitude, and mighty in the overpowering influence which he exerted upon others around him. "All his writings," says Dr. Giesy,* "bear the stamp, not only of his genius, but of his theology. There is here one characteristic most refreshingly prominent. It pervades everything he wrote, for it was the very center of his whole Christian life, as well as the ground-work and solid foundation of all his theological teachings; we mean, of course, the Christological tone and thought everywhere appearing. His inaugural address, among the ablest of his productions, is especially full of this kind of sound thinking. His earlier productions also—the three volumes on Heaven—breathing the spirit of that sound Christological theology for which he was so eminent, and full of the poetry of his own sanctified experience, have brought edification and comfort to thousands of mourners within and beyond the pale of his own communion, who sympathized with him in that subdued feeling of home-sickness for heaven and its sainted inhabitants, which he so beautifully and tenderly portrayed."

On his general character and social qualities, we quote from the Rev. Dr. Schaff.† His language

* *Ref. Ch. Mess.*, Feb. 5th, 1868.

† *Ref. Ch. Mess.*, Jan. 22d, 1868.

is peculiarly strong and expressive. He says: "Dr. Harbaugh was no common man. He was endowed with rare gifts of mind and heart, and indomitable energy and perseverance. He had an exuberant vitality, a rich imagination, great power of popularizing and illustrating deep thought, and an unfailing source of genuine good-natured humor. The defects of his early education he made up by intense application. By the integrity of his character, and the disinterestedness of his labors, he won the esteem, and, by the kindness and generosity of his heart, secured the affection of all who knew him. His cheerful disposition, rich humor, and an inexhaustible fund of original anecdotes, made him a most agreeable companion."

One main element of success in the life and labors of our brother, was his great moral earnestness. On this point we give the following from the pen of an intimate friend:* "Dr. Harbaugh was ardent in everything he undertook, and his ardency led him to undertake a great many things—all of which he pressed forward with heroic courage, and made to bloom at last in great success. His industry, as a student in the vast field of truth, was untiring. In his writings, he shows how varied and broad was the range of his thought. He was at home no less in the field of history than of theology; and in the practical Christian life he showed the presence of the same high gift, baptized with equal spiritual ardor. This ardency, guided by correct

* Rev. Dr. Gans, *Ref. Ch. Mess.*, Jan. 22d, 1868.

judgment, gave a peculiar charm to his words. His sermons were always of a high order. Many of them, as they fell from his lips, were felt to be eloquent in a truly noble sense. He knew how to create the mighty rushing torrent, and how to distribute its power into gentle fructifying streams. His writings are all fresh and suggestive. You can feel his ardency in every sentence. For style, there are few writers more pure—none more natural. Seldom has an author succeeded in throwing more true *geniality* into his publications. Strangers, in reading his works, are made to feel at every paragraph that they are in company with a warm and congenial friend. His faith was no less radiated by this central element in his being. For his mind, God was in Christ, and Christ was in the Church—all under so real and organic a form as to place the Divine kingdom entirely above and beyond the effects both of error in its own bosom, and of all the wrath and rage of its foes on the outside. He loved history as the concurrent testimony of God in a human form, in favor of the unalterable and indestructible principles of essential truth."

We have already incidentally referred to the poetic element which entered into the character of Dr. Harbaugh. He collected and published a small volume of his choice poems during his life-time, among which there are some very beautiful and touching effusions. Since his lamented death, a volume of his principal poems in the Pennsylvania German dialect has been published. In this de-

partment he stands alone. Many fugitive pieces, indeed, had been written from time to time, and published in our German religious and secular papers; but no effort was ever before put forth to produce an extended series of poems in this strange dialect; none, at least, of enduring merit. Dr. Harbaugh's efforts proved eminently successful, and gained him a wide reputation, as the genuine poet of his people—the true expositor of the sentiments and feelings of the Pennsylvania Germans.

Dr. Harbaugh took a deep interest in all the public movements of the Church. Her various benevolent enterprises, her literary and theological institutions, her late Tercentenary celebration, and the formation and introduction of a better system of worship—all these enlisted his warmest sympathies and called forth his most earnest efforts. He was a member of the liturgical committee, and took a most active part in the formation of the "Orders of Worship." Many of its offices were prepared by him, either wholly or in part, at least. In connection with this great and good work, he rendered the German Reformed Church of this country a most valuable and enduring service.

Altogether, Dr. Harbaugh was an extraordinary man. His private character was unexceptionable. His social qualities were of the highest order. Few men, indeed, could make themselves more agreeable in society than he. As a friend, he was trusty, confiding, and ardent. As a "preacher of righteousness," he was bold and fearless and as

an expositor of the Sacred Scriptures he had no superior. His sermons were always solid, fresh, and instructive, and in the highest degree interesting and edifying. As a pastor, he was faithful, kind, and compassionate—in lively sympathy with the wants of his people. As a theologian, he was thorough, earnest, and positive—eminently clear and decided in his views, and in perfect sympathy with the teachings of God's most blessed Word. Before the overpowering majesty of this glorious revelation of the Divine will and purposes he bowed in profoundest reverence, and silent, childish submission.

We have thus far followed the course of our brother's pilgrimage through life, and now we sadly linger yet awhile beside his dying bed, and at the open grave of the dear man. Far better than we can describe the scenes which there transpired, are they delineated by one who was an eye-witness of what he writes.* We shall mostly give his language, in preference to our own.

"Dr. Harbaugh was first taken sick about the beginning of September, a few days before the opening of the session in the Theological Seminary. He had been on a visit to Waynesboro', at the close of his vacation, where he was attacked with severe pain in the head, accompanied with fever. After coming home, he passed through what, at first, appeared to be an ordinary spell of billious fever. From this illness he arose after some five or six

*Rev. Dr. T. G. Apple, *Ref. Ch. Mess.*, Jan. 8th, 1868.

weeks, and was able to move about the house, and even to go out. At this time, however, some alarming symptoms began to show themselves, in the slowness of his recovery, and especially in a certain dizziness, so that he was unable steadily to direct the movements of his body; and the surmises of the physician began to be confirmed that he was suffering from a cerebro-spinal affection. After three or four weeks, he relapsed into his former state, suffering now more than ever in his head. From this time on his mind became somewhat affected, giving additional evidence that the disease was centered in his head. For some days he was in a revived and apparently convalescent state, and then again he fell into a dull, comatose condition, from which it became difficult to arouse him. His disease became thus of a remittent character. After being aroused from one of those dull states, we had a service in his room, in which he united with us in singing two of his favorite hymns, and in repeating the words of the Apostles' Creed.

"His last revived state continued longer than usual, and gave us some hopes that perhaps the disease had passed its crisis. On Sunday evening before Christmas, he gave indications of again passing into a worse condition. On that day, his mind seemed tolerably rational. He knew that Christmas was near; and, in answer to a question we proposed to him, he promptly named the day on which it would occur.

"From this time on he continued to grow worse.

On Christmas day he was able to take some nourishment, and a little again on Thursday morning. From that time on he lay in a heavy sleep, from which he could not be aroused; the symptoms continued to become more alarming, and on the evening of that day dispatches were sent to his friends that he was not expected to live. All human help was now unavailing, and we could only sit by his bedside and watch him through the heavy hours which brought him nearer to his end. On Saturday, the last day of his earthly life, when he seemed to be entering the valley and shadow of death, we joined in the prayer and litany for the dying, commending his spirit to God. At four o'clock in the afternoon he peacefully, without a struggle, breathed his last, and fell asleep in Jesus."

During these trying seasons the utmost kindness and affectionate regard was manifested for their beloved teacher by the students of the Theological Seminary. One of them—Mr. Jacob F. Wiant—became from the beginning of his sickness his constant attendant. "Beyond any other we have ever known, this young brother seemed to possess the special gift of ministering in the sick-chamber. His affectionate attentions were devoted day and night to his beloved professor. He stood by his bedside wiping away the cold death-sweat from his brow until he breathed his last. The other students also joined affectionately in watching with him to the last."

His funeral took place on Tuesday, the 31st day

of December, the last day of the year 1867. The immense multitude in attendance was formed into a procession at the house, whence they proceeded to the sanctuary of God. "Arriving at the church, the opening sentences in the office for the burial of the dead, were read, as the procession passed slowly along the aisle, by Rev. Dr. J. W. Nevin. The 90th Psalm was then chanted in subdued tones by the choir. The Scripture lesson was read by Dr. B. S. Schneck, followed by the first prayer, offered by Dr. E. V. Gerhart. A sermon was then preached by Dr. Nevin, from the words: 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him.' (1 Thes. iv. 13.) At this point the resolutions, adopted in a meeting held in the lecture room of the seminary, the evening previous, were read by Prof. Theo. Apple, portions of which are hereunto appended. Rev. B. Bausman then read the 183d hymn, from 'Hymns and Chants,' commencing 'Forever with the Lord,' which the choir sang to a tune, which, as well as the hymn, was a favorite with Dr. Harbaugh, and had been sung in the sick-chamber during his illness.

"The procession then proceeded to the grave immediately in front of the church, and opposite the cenotaph of Dr. Rauch, where the remains were deposited according to the service provided in the Liturgy, which was read by Dr. Nevin.

"The Reformed church, in which the services were held, was still clothed in the beautiful Christmas decorations; but these were now draped in mourning. The surroundings, as the corpse lay before the altar, were beautiful even in their sadness. They were just such as Dr. Harbaugh would have chosen to surround his body in its burial. The Christmas decorations were there to speak forth his own love for the festal days and their pious observance in the Church, which he always so earnestly advocated, and in which he loved to join. The liturgical service was among the last works which he gave to the Church, the office for burial being mainly his own contribution as a member of the Liturgical Committee. Though the emblems of mourning were now mingled with these decorations, yet the joy of a Saviour's birth triumphed still over the sorrow of the grave. That birth looked, through death, to the resurrection, in which all our hopes of a blessed immortality center. This hope and comfort were brought home to our sorrowing hearts by Dr. Nevin, in his sermon, in such a way as to enable us to be filled with Christian peace even in the deepest sorrow.

"The remains of Dr. Harbaugh repose under the shadow of the church, in consecrated ground, and also under the shadow of the Seminary in which his last ripest work for the Church was performed."

We here close our imperfect sketch of the life and labors of Dr. Harbaugh, with a few extracts from the resolutions, already referred to, as passed

at a meeting of ministers, elders and other members of the church, held in the seminary building on the morning of the 31st of December, 1867, the day of the funeral. After giving expression to their sense of "the painful and unusually solemn character of the occasion which had brought them together," they say very beautifully and touchingly: "In this hour of desolation we here record our sense of the deep loss which our entire Church has suffered in the removal of our brother from these earthly scenes, where he labored and toiled with so much success, and where we had fondly hoped to see his bright career expanding in ever-widening circles of usefulness and honor. It affords us unfeigned pleasure in this sad hour, to advert to other days, when the deceased, by his genial presence, his unflinching courage and unswerving faith, co-operated with us in building up the Church of Christ on earth; and to bear testimony to the untiring energy and industry with which he accomplished so much work for the Church; as a pastor of several of our congregations; as a member of Classis and Synod; as a writer of various books, tracts, essays, and articles, by which our membership have been edified and comforted, and an impulse given to our denominational literature; and as professor of theology, in which capacity he labored incessantly for the benefit of his students and of the Church at large until his physical energies gave way, and, in the midst of great usefulness, he was transferred to his heavenly home."

Dr. Harbaugh died at his residence in Mercersburg, Pennsylvania, December 28th, 1867, aged 50 years and 2 months, leaving a disconsolate widow and seven children—four sons and three daughters—to mourn his untimely death.

A beautiful monument has been erected to his memory by the Synod of the German Reformed Church, which, with appropriate religious exercises, was unveiled on the 18th of October, 1870, in the presence of a large number of his ministerial friends and others.* The monument is of fine Italian marble, twelve feet high, resting upon a granite base and terminating in a cross. It is in tableau style, the front surface, resting on three terraces of stone, is three feet in width, on which the artist has cut, in almost life-size, in bass-relief, the bust of Dr. Harbaugh, just under the cross and above the shield, which bears his name, title, birth, and death. On the right side of this shield, in three-quarter relief, stands a student with book in hand, weeping—his left hand lifted with a fold of his mantle to his eye, as if in the act of wiping away the falling tear. On the other side of the shield stands the figure of an angel, also in three-quarter relief, with head uncovered and face turned upward—the fore-finger of the right hand uplifted pointing to heaven. This angel bears in his other hand a palm leaf—the symbol of victory.

On the two lower terraces of marble, in front, is the lettering. On the upper, a stanza from one of

**Ref. Ch. Mess.*, Oct. 12th and 26th, 1868.

Dr. Harbaugh's hymns, which, in few but vigorous words, expresses his child-like faith:

"Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heav'n forever mine."

The lower slab, immediately above the granite base, contains simply the family name

"HARBAUGH."

Upon the right and left face of this lower block, which presents a surface of 12x17 inches, are cut two extracts from his Pennsylvania German poem entitled "Heemweh," which, in the original, is touching and full of religious pathos. The one is,

"O, wann's net vor der Himmel wär,
Mit seiner scheene Ruh.
Dann wär m'r's do schun lang varleedt,
Ich wisst net was zu dhu.
Doch Huffnung leichtet meinen weg,
Der ew'gen Heemet zu."

The other inscription, from the same poem, is equally expressive of what Dr. Harbaugh wrote concerning the future life as the prop and stay of his own hope. It reads thus:

"Dort find m'r was m'r do verliert,
Un b'halt's in Ewigkeit;
Dort lewe unsre Dodte all,
In Licht un ew'ger Freid."

REV. PETER SWEIGERT.

1815—1846.

THE history of this faithful servant of Christ is but short—having been called home soon after he had entered the vineyard of the Lord.

Mr. Sweigert was born in Franklin county, Pennsylvania, March the 23d, 1815. He was for some time a resident of Chambersburg, where he became savingly interested in Christ; and soon afterwards went to Mercersburg, with a view of preparing himself for the work of the holy ministry. Here he pursued his studies for some years, and was universally esteemed as a devoted Christian and a diligent student. After completing his course preparatory to this responsible office, he was licensed to preach the Gospel, and ordained to the office of the ministry, by the Lebanon Classis, in the year 1845.

About this time he received and accepted a call from the Millersville charge, in Lancaster county, Pennsylvania. Here he labored with great zeal and fidelity, and with extraordinary success, for the brief space of one year, or a little over, when by death he was removed from his devoted and sorrowing people. His disease was consumption, to which he was constitutionally predisposed.

Mr. Sweigert was a good man, full of faith and

of the Holy Ghost—instant in season and out of season—ever active, watching for souls, as one who fully realized his awful responsibilities. He was kind, generous, and affectionate—much endeared to his people; humble also and unassuming, and thus universally respected and esteemed by all who knew him.

During his protracted illness, which he bore with humble and cheerful resignation, Mr. Sweigert received every mark of attention and Christian kindness from his beloved and loving people. He was frequently visited also by his ministerial brethren, who found it pleasant and edifying to be in his company. Being at the time one of those neighboring ministers, who had frequent interviews with him, we find our record to read as follows: "On the very day preceding his death, I paid him a last visit, in the course of which we freely conversed, as usual, on subjects connected with the kingdom of God—with my ear generally to his lips, in consequence of his extreme debility. 'You will not likely be with us long,' said I. 'Not very long,' was the reply. 'You don't feel any special concern about it, I suppose; your mind is perfectly easy.' 'Perfectly so,' said he; 'I am ready to go any time; the sooner the better; but I shall have to wait until the Lord calls me.' After a pause, he resumed: 'We have spent many precious hours together.' 'Yes, we shall spend some more,' I replied. 'But I think I shall not be here very long any more,' said he. 'I know you won't,' said I;

‘still we shall spend together many precious hours.’ ‘In the world to come, you mean,’ he hastily replied. All this occurred without the least excitement or uneasiness on either side. It seemed perfectly natural. We spoke as on every other occasion, when about to separate. ‘I shall call again to see you in the course of a few days,’ said I, as I was about to leave. ‘I shall likely not be here, then,’ was the reply—‘I am always glad to see my brethren; but I know they cannot leave their flocks.’ After this he feelingly inquired how I was getting along in my charge, showing the deep and lively interest he felt in the cause of Christ.”

Mr. Sweigert was a warm and faithful friend, in whom implicit confidence could be placed. Equally faithful and true was he as a minister of the Gospel. He lived for God and His blood-bought Church. His own life, hid with Christ in God, was consecrated to his Divine Master; and, in imitation of his Lord, he loved his people, and literally gave himself for them, that he might win them for Christ, and present them to Him as “living sacrifices, holy and acceptable to God.”

Mr. Sweigert died in full assurance of faith, on Thursday, October 22d, 1856, aged 31 years and 7 months, less one day. On Saturday following, his remains, accompanied by a very large concourse of weeping friends, both ministerial and private, were borne sadly and silently to the grave-yard attached to the Reformed church, in Millersville, and deposited in their resting-place, there to await “the

resurrection of the body, and the life everlasting in the world to come."

At the house, the Rev. Mr. Wagner, his Lutheran colleague, officiated. At the grave, Rev. G. W. Glessner attended the service, assisted by Bro. Hoffheins, of Elizabethtown; after which the immense crowd assembled in the church, where a sermon on John xii. 26, was preached in German, by the Rev. G. W. Glessner, and one in English, on Num. xxiii. 10, by the author, then pastor of the German Reformed church in Columbia, Lancaster county, Pennsylvania.

His resting place is marked by a marble stone, bearing the following inscription :

Sacred to the memory
of

REV. PETER SWEIGERT,

who departed this life Oct. 22d, 1846,

aged 31 years and 7 months.

He was the first pastor of the German Reformed congregation of this place which he served in connection with the congregations of Rohrerstown and Conestoga Center, for the space of one year.

He lived, universally beloved,
And died, universally lamented.

REV. DAVID HEFELFINGER.

1816—1860.

MR. HEFELFINGER, whose beautiful life and lamented death we here record, was born in Cumberland county, Pennsylvania, some time in the year 1816,* so that he was about 44 years of age at the time of his death. He was a younger son of a family of several children. His parents died when he was about three years of age. After their death he was taken into the family of his uncle, Mr. Aughinbaugh. When about ten years of age he was apprenticed to his cousin, John Aughinbaugh, dec'd, of Chambersburg, Pennsylvania, to the shoe-making trade, and subsequently became a joint partner with him in his business.

From his earliest years he was piously inclined. He connected himself with the German Reformed Church in Chambersburg, in 1838, under the ministry of the Rev. Jacob Helffenstein. During the year 1840, he felt himself called to preach the Gospel. He accordingly soon after gave up his business and entered upon a course of study preparatory to the Christian ministry, first in the academy at Chambersburg, and subsequently at Mercersburg. Many were the difficulties and discour-

* *Ger. Ref. Mess.*, Aug. 18th, 1860. Obituary, slightly changed.

agements with which he had to contend; but he persevered in the midst of them all until his object was finally gained.*

In May, 1848, he was licensed to preach the Gospel by the Classis of Goshenhoppen. In September following, he received a call from the Brownback's charge in Chester county, Pennsylvania, within the bounds of the Classis of Philadelphia, to which Classis he transferred his ecclesiastical connection, and was by it ordained to the work of the ministry,† and installed as pastor over the charge from which he had received the call. In this field, which was at the time attended with peculiar difficulties, he labored faithfully and perseveringly, and with considerable success, for more than six years.

In the spring of 1855, he received a call from the Newville charge, Cumberland county, Pennsylvania, which he accepted, and accordingly in May of that year, connected himself with the Classis of Zion, within whose bounds the charge was located. The congregations constituting this charge enjoyed his services, until the 1st of January, 1860, when he removed to Fayetteville, Franklin county, to take charge of the Grindstone Hill, Marion, Funkstown and Fayetteville congregations, which had given him a call. He was received at the time by

* We well remember him, when a student at Mercersburg, as one of the excellent of the earth—a most amiable, humble and excellent young Christian. His piety was unfeigned, deep and lovely. Many and pleasant were the hours we spent with him in the halls of old "Marshall" and of the Theological Seminary. The image of the departed comes back to us fragrant with pleasant memories.

† Syn. Min., 1848, p. 22 and 1849, p. 17.

the Classis of Mercersburg, and installed over his new charge in February, 1860, by a committee appointed by the Classis. His prospects of usefulness in his new field of labor were very promising. He was, however, summoned to his reward in the midst of them all.

About the last of May, he held his spring communion, the last of the four in his charge, in the Grindstone Hill church, in which he was assisted by the Rev. Dr. Wolff, of Mercersburg. He was at the time somewhat indisposed. Dr. Wolff being obliged to return home on Sabbath afternoon, the conducting of the last service of the occasion, on Sabbath evening, devolved upon him. In view of his indisposition at the time, some of his members endeavored to dissuade him from preaching. He, however, felt constrained not to follow their advice. His preaching that night, which proved to be his last, it is said, was characterized by unusual vigor and fervor. After service, he returned to Mrs. Hassler's, with whom he was staying, and that night was attacked with bilious fever, with a tendency to typhoid, ending in a wasting consumption, from the effects of which he died on the afternoon of the 23d of July, 1860. His end was peace.

Mr. Hefelfinger was a man of undoubted piety. This characteristic was accorded him by all who enjoyed his acquaintance. He was a meek and lowly Christian, living near to his God, and walking humbly before Him. The preciousness of his Saviour he realized and proclaimed on his dying

bed. He was a faithful and devoted pastor. In the work in which he was engaged he took great delight, and gave it his constant and earnest attention. As a preacher, he was earnest, instructive, and practical. In a word, in him were combined the elements of a successful minister of the Gospel. His loss is deeply felt by the members of his charge, and his death regretted by all who knew him. His funeral took place on the Wednesday following his death. An unusually large concourse of people was present. He was buried at the Grindstone Hill cemetery.* Before interment, his remains were taken into the church. The sermon was preached by the Rev. S. Phillips, of Chambersburg. Addresses were also delivered by the Revs. J. Rebaugh, and T. G. Appel, of Greencastle. The Rev. Mr. McHenry, of the Lutheran Church, and the Rev. Mr. Eaton, of the Episcopal Church, were also present. The occasion was one of deep interest and great solemnity. All who participated in it seemed to feel that a good man had fallen.

*In a late visit to the Grindstone Hill church, we were shown his grave. A beautiful marble tombstone, with an appropriate inscription, marks the place where the good man sleeps.

REV. JOHN STONEBERGER.

1820—1865.

THE subject of this memoir, though dying young, is eminently deserving of a place among the "Fathers" of the Church. He was a man of rare and exalted virtues, of great moral earnestness and energy of character, and of mental endowments of no ordinary grade. His public life was a very laborious and self-denying one—spent mostly in missionary labors on the Western frontiers, with little to encourage him, except the conscious dignity of his office, and the promises of Him who had called him to this glorious work of preaching the Gospel to the poor. By his extraordinary energy and zeal, as well as by his fidelity to the cause of his Divine Master, he earned for himself the esteem and love of all good men. Not only as an earnest and faithful preacher and pastor, but also as a writer, he magnified his office, and made honorable his high and holy calling. We prefer giving, in a condensed form, the history of this eminent and devoted servant of Christ, as furnished by one of his most ardent friends and admirers.*

John Stoneberger, of blessed memory, was born

* See an article in the *West. Miss.*, March 8th, 1866, by Rev. I. H. Reiter; also, *Ger. Ref. Mess.*, Jan. 10th, and 24th, 1866.

of respectable parents, on the 15th of February, 1820, in Frankfort township; Cumberland county, Pennsylvania. His parents were Peter and Elizabeth Stoneberger, both of whom were members of the Lutheran church. His mother's maiden name was Blozer. He spent the first ten years of his life in the place of his nativity, amid the endearments of home, and there commenced his primary education in a common school.

About 1830, his parents moved to Coal Castle, and after a short residence there, to the town of Catawissa, on the banks of the beautiful Susquehanna, just below the valley of Wyoming, of tragical memory, where his father was engaged in public works for the greater part of two years; from there they moved to Schuylkill Haven, residing there one year and a half, and subsequently a few months at Harrisburg, Pennsylvania. During this time he rendered proper and faithful service to his parents, and to a limited extent attended school.

In 1834, he came with his parents to Dayton, Ohio.* Here, he, for a while, attended the primary school with encouraging success, and then for the next six or seven years worked with his father at the carpenter trade, and at times at bridge building. In this avocation he proved himself an industrious, honest, and excellent young man.

He was naturally of a modest and serious turn of mind, piously inclined from childhood, and be-

* His parents died at Dayton; his father in 1850, and his mother in 1860, and are buried there.

came religiously impressed at an early period. When only a boy, he resolved to read the Bible through, and as far as possible memorized it; and in early youth he was frequently heard in prayer in an out-house by some of the family. As he advanced towards manhood, these impressions increased in depth and strength. While in this state of mind, and about this time, he lost a brother and sister by death, which more deeply and convincingly impressed him with the importance of having a saving interest in Christ, and led him to the resolution of wholly consecrating himself to the service of God, and of uniting with the Church at the first opportunity.

He now, after attending a course of catechetical instructions, and making a public profession of his faith in Christ, united with the First Reformed church of Dayton, in the year 1840, under the pastorate of the Rev. David Winters. He at once took a decided stand on "the side of the Lord," and became a zealous and efficient member, being regular in his attendance on the public services of the sanctuary, and taking an active interest in the prayer-meeting and Sunday-school.

Along with his religious impressions, and his consciousness of pardon and peace through faith in the Redeemer, especially after having united with the Church, he felt himself divinely called and urgently constrained by the love of Christ, to preach the Gospel of peace and salvation to his fellow-men. This matter, so full of solemn moment and

responsibility, he, with characteristic modesty, kept for a while a secret of his own heart, but finally made known the desire of his soul. He was encouraged by his pastor and a few others, but met with opposition and discouragement on the part of the most of his friends. His heart was saddened, and the prospects before him appeared gloomy and doubtful. He had no resources of his own, nor any assurance of help from others. But gradually, under God's blessing, the way was opened, mostly through his own exertions and self-denial; and he made a start in the direction of the Gospel ministry, and, amid many discouragements, prosecuted his studies to a successful and honorable end.

In the early part of the year 1843, he commenced his preparatory studies in the "Old Academy," at Dayton, and continued them about two and a half years. During this time, being a close and diligent student, he made very commendable progress, and, at the close of his course, stood an approved and favorable examination.

In 1845, he entered upon his theological studies in Lane Seminary, on Walnut Hills, at Cincinnati, and remained there three years. By his assiduity and unremitting application, as well as by his correct moral deportment, he won the respect and confidence of his professors, and established for himself the character of a faithful and successful student of theology. And during this period, as time and circumstances permitted, he also rendered important service to the First German Reformed

church of Cincinnati, in the early part of its history.

On the 26th of May, 1847, during its annual meeting in Cincinnati, he, after passing a satisfactory examination, was licensed to preach the Gospel by Miami Classis.* He, however, continued his theological studies for another year at Lane Seminary.

On the 16th of August, 1848, he was ordained to the Gospel ministry by Miami Classis, at a special meeting in Dayton, as a missionary to Union county, Illinois.† The committee of ordination consisted of the ministers then present, namely: Revs. Jesse Steiner, David Winters and Henry Hiestand. He immediately entered upon his field of labor, which was composed of two congregations, viz.: the St. John's and Union, the former being four miles south of Jonesboro, and the latter about the same distance north of that town.‡ He continued his labors here for two years, amid many difficulties and discouragements. After closing his labors here, he was one year without a regular charge, but during this time was engaged in teaching and preaching at Caledonia, Pulaski county, Illinois.

In 1852, he went as a missionary to Patton, Bolinger (formerly Cape Girardeau) county, Missouri, and took charge of three congregations, viz.:

*Min. O. Syn., 1847, p. 10.

†Min. O. Syn., 1848, p. 14.

‡These congregations were perhaps (in some sense) primarily organized about 1810 or 1815, by Rev. Samuel Weyberg, but subsequently became disorganized and scattered; and again organized or re-organized about 1839, by Rev. Henry Kroh.

Castor, Upper White-water, and Lower White-water, the latter of which is also sometimes called Probst's and Mount Sinai.* His ministry continued here about seven years. In order to secure a proper support, he also taught school a part of the time.

It was during his ministry in this field that he conceived the idea, matured the plan, and undertook the work of preparing his excellent book, the "Church Member's Manual," and had it published in 1855. In the preparation of this book he has done a good work for the Church, and through it his memory will be perpetuated to future generations.

On the first of July, 1855, he was married to Miss Huldah P. Kingsley, daughter of Jeremiah and Hannah Kingsley, in the vicinity of Jonesboro, Illinois, by the Rev. John McConnell. In this union they were blest with four children.

On the first of August, 1859, he was commissioned by the Western Board of Missions, as missionary to Astoria, Fulton county, Illinois.† He at once commenced his labors in this important and promising field, consisting subsequently of three congregations, namely: Astoria and Summum, in Fulton, and Sylva, in Schuyler county. He engaged

* These congregations were organized or re-organized in 1850, by Rev. Fred. P. Beidler, out of the fragments or remains of the congregations formerly served by Rev. Samuel Weyberg, who died here of cholera in 1833, and lies buried near the log church of Lower White-water.

† Astoria was visited as a missionary field, in 1857, by Rev. Jacob Sechler, of Hanover, Pa.; and in the Spring of 1858, a German Reformed congregation was organized there by Rev. William K. Zieber as Exploring Missionary.

in the work assigned him, with a good degree of faith, zeal, and devotion. But two main obstacles confronted him in the very beginning. These were an impaired state of health, and a want of church edifices. The latter he overcame to some extent, as he succeeded in having a church built at Astoria, in 1864; but the former he could never surmount; for, instead of improving, he gradually became worse. He had fair prospects before him of building up a good charge, but he could not command the strength and energy required to do the necessary work. He, considering his circumstances, did much for the Church there, and in all that he did do, he was faithful and sincerely devoted. By 1862, he could no longer attend to the whole routine of pastoral duties, and hence asked no more for missionary aid; but, in order to support his family, he engaged in teaching, and devoted as much of his time and attention to the demands of the Church as his circumstances permitted. He thus labored on, keeping the congregations together, and in a good condition, especially the one at Astoria, until September, 1865, when he became superannuated.

The cause of his sickness may be ascribed to exposure and over-exertion, in rather an unhealthy region of country. He was naturally possessed of a good constitution and of much power of endurance, but these could not withstand the ravages of disease. During a period of seven years, he was more or less afflicted with fever and ague; and, since 1857, he was troubled with a cough, which

was but the incipient premonition of consumption and death!

The last Sunday, December 3, 1865, that he was permitted to spend on earth, he was enabled to attend Divine service in the Reformed church at Astoria. The Rev. George Weber had been there on a visit and preached that day. Brother Stoneberger accompanied him to the church, and, after the sermon, closed with prayer, he spoke a few words of kind admonition and encouragement to the congregation, saying that in all probability it would be the last time that they would hear his voice in the sanctuary on earth. This proved true. He returned from the church to his residence and family for the last time. His race was nearly run, his mission fulfilled, and his sufferings and trials were soon to end. During the next four days, he gradually grew weaker, and breathing became more difficult. He suffered much by spells. By Thursday evening he became easy and calm, and remained fully conscious until the next morning about six o'clock. His peace was made with God through faith in Jesus Christ, and he regarded death as the passage to eternal life and glory. Having been in intimate communion with his Lord and Master for many years, he was ready and willing to depart and dwell with Him in the "mansions" of bliss. It was in such a heavenly frame of mind, that he repeated the significant lines of Zwingle:

"Lo, at the door I hear death's knock,
Shield me, O Lord, my strength and rock."

And then, after a few hours of unconscious existence, he gently fell asleep in Jesus, on Friday, December 8th, 1865, at eleven o'clock in the forenoon, having attained to the age of 45 years, 9 months and 23 days.

His funeral took place on Sunday, the 10th, when his remains were taken to the Reformed church in Astoria, where a large concourse of people had assembled, bearing testimony to his ministerial integrity and moral worth, and evincing how generally he lived in the affections and respect of the community. As no Reformed minister was within reach at this time, the services at the church, consisting of singing, prayer, and some appropriate remarks, were conducted by the Rev. J. R. Evans, of the United Brethren, and the Rev. A. Sloan, of the Methodist Church. The remains were then taken to the Astoria cemetery, about one mile south of the town, and buried there according to the order and custom of the Church, under the supervision of the same ministers.

Thus ended the life and labors of the good, the beloved, and the devoted Stoneberger, leaving an affectionate and heart-stricken wife and two fatherless children, to mourn his early death.

REV. THORNTON BUTLER.

1820—1870.

MR. BUTLER was born in Catawba county, North Carolina, October 4th, 1820. Here he spent his childhood and early youth. When yet young, he became seriously impressed and united with the Methodist Episcopal church of his native place. Subsequently he became a member of the German Reformed church in Lincoln county, North Carolina; and soon afterwards determined to devote himself to the work of the Christian ministry. To prepare himself for this solemn and responsible office, he came to Mercersburg, Pennsylvania, and prosecuted his studies preparatory to the sacred calling in the Institutions located at that place. He was an exemplary Christian and a diligent student, made rapid progress in his studies, and gained for himself many warm friends.

After completing his theological course, he returned to his native State, and was licensed to preach the Gospel, and ordained to the work of the holy ministry, by the Classis of North Carolina, March 12th, 1848.*

In the same year he became pastor of five congregations in the vicinity of Lexington, Davidson

* Syn. Min., 1848, p. 22.

county, North Carolina. His charge was subsequently increased by the addition of a sixth congregation. They are the following: Mount Carmel, Laur's, Peck's, Pilgrim's and Emmanuel's, the sixth not being named. He labored in this first field up to 1851, a period of three years, when he resigned the charge, and was for a number of years without any specific field of labor, owing probably to his impaired health; he, however, continued to reside in Lexington, and to preach more or less regularly here within the bounds of his subsequent field. In 1858, he accepted a call from the East Rowan charge, consisting of three congregations. In this charge he continued to labor faithfully and with success, as the regular pastor, for some ten or eleven years, when, in 1868, he removed to Anna, Illinois, to which place he had been called; and whence he was soon afterwards removed to the eternal world—having preached here a little less than two years.*

Mr. Butler was a good man and a faithful laborer in the vineyard of the Lord. His health was rather delicate. During our late civil war, he, with many of his brethren in the South, endured great privations and sufferings. This circumstance may have aggravated his bodily infirmities, and hastened his death. When he left the South, his health was very much impaired. Change of climate and the cares and anxieties incident to a change of residence, may also have had an unfavorable influence

* *Ref. Ch. Mess.*, Nov. 30th, 1870.

upon him. His last illness continued only about four weeks. He was taken with chills and fever; then became paralyzed and speechless, and continued in this helpless condition for two weeks, when he died in peace, at his residence, in Anna, Illinois, on the 2d of November, 1870, aged 50 years and 28 days.

The Rev. Ph. H. Kroh, one of his neighboring brethren, in announcing his death, says: "Like a shock of corn fully ripe, he was gathered into the heavenly garner. He died in the triumphs of a living faith. He leaves a wife and four children to mourn their loss. As a minister of the Gospel, he was faithful; as a parent, he was affectionate; as a friend, he was kind; as a man, he was true to his calling, and a devoted friend to the Church of his fathers."

Mr. Butler was twice married. His first wife was the widow of the late Rev. S. S. Middlekauff, by whom he had two children, a son and a daughter. The latter died in infancy; the former is still living, and is said to be a fine young man. On the 19th of November, 1856, he was married to his second wife, by whom he had seven children, four sons and three daughters. Two daughters died in infancy. The other children, five in number, and also the step-son, are living with their mother, Catharine J. Butler, at Anna, Illinois.

Mr. Butler was of large stature—tall, stout, and well built. Agreeable in his manners, and, in his intercourse with others, courteous and obliging.

His kindly nature and easy disposition eminently fitted him for the pastoral office. His ministry, extending over a period of twenty-two years, has already proved a blessing to many a weary pilgrim, and will continue to work still greater good, indirectly in time to come.

The good man dies, indeed, but leaves behind
The strong, sweet savor of a holy life ;
His earnest faith, and love, and labors find
A mellow soil with vital forces rife ;
Where, onward, even to the latest hour,
They live to work in secret, silent power !

REV. JACOB B. KELLER.

1825—1858.

MR. KELLER was born in Carlisle, Cumberland county, Pennsylvania, December 5th, 1825. He was the son of George Keller, Esq. In early life already he was received as a member of the German Reformed Church by the rite of confirmation.*

After having acquired such an education as the ordinary school facilities of his native place afforded, he became a student of Dickinson College, and graduated in 1846, when he was only twenty-one years of age. He then left his home, with its pleasant associations, and opened a school in the State of Maryland; but, not being fully satisfied with his present occupation, and feeling himself strongly called to the holy ministry, he abandoned his school, and went to Mercersburg and entered the Theological Seminary located there, with a view of preparing himself for the duties of the sacred office. He was greatly beloved and esteemed during his student life, and exhibited more than ordinary talents. His mind was clear and accurate, and his piety sincere, ardent, and unaffected.

After completing his studies at the seminary, he received a call from the Boehm's charge, in

* *Ger. Ref. Mess.*, Dec. 15th, 1858.

Montgomery county, Pennsylvania, which, after due deliberation, he accepted. He entered upon the duties of his charge sometime in the year 1850, after having been licensed to preach the Gospel by the Zion's Classis; and was subsequently ordained and placed over his charge by the Classis of Philadelphia.* In this charge, his first and only one, he remained about six years, attending earnestly and faithfully to the duties incumbent upon him as a minister of the Gospel, and a laborer in Christ's Church. His labors were abundant, earnest, and largely blessed; but his work was of short duration. Owing to hard labor and frequent exposure, his health soon gave way, and he was at length necessitated to leave the people of his charge. This he did with much reluctance, being forced to it, and induced to yield only by the rapid and fatal decline of his health.

He removed to Carlisle, Pennsylvania, after resigning his pastoral charge and retiring from the active duties of the ministry, and there opened a place of business. In connection with this secular calling or business, however, he still manifested a deep interest in the welfare of the Church, and frequently preached for his ministerial brethren. For some time, also, during this period, he supplied the Sulphur Springs and Frankfort churches, near Carlisle, where he preached regularly from January to the close of May—about five months.

As a preacher, Mr. Keller stood high. His mind

* Syn. Min., 1850, p. 18.

was naturally strong and vigorous, and highly cultivated. His views of Divine truth were clear and comprehensive, and his manner of speaking easy, natural, and impressive. His sermons were interesting and instructive. In his private intercourse with his brethren, he was pleasant, open-hearted, and agreeable.

In the year 1850, he was united in marriage with Miss Alice, daughter of the late Stephen Keiffer, of Franklin county, Pennsylvania. Death, however, soon broke in upon their happy union. It was exactly two years before his own death that the dear partner of his bosom had been separated from him. One only child—a son—was left to mourn the untimely death of both parents. His burial took place December 1st, 1858. His funeral was largely attended. All the clergy of Carlisle, as also the students of the college, were present on the mournful occasion.

Mr. Keller was called away in the prime of life, and in the midst of great prospects of usefulness. Had his life and health been spared he would have become one of the most prominent as well as successful of our ministers. He furnishes in his early death another instance of the mysterious workings of Divine Providence. When there is so much need of ministers, it seems strange that the young, the talented, the active and faithful laborers should be called away. God's ways are not our ways; and what He does, however mysterious it may appear, is well done. Our hearts, though sad and oppressed,

should say with the pious Job: "The Lord gave, the Lord hath taken away: blessed be the name of the Lord."

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

REV. JOHN ACKERET.

1824—1869.

MR. ACKERET was a native of Europe, the son of John Ackeret and Barbara, his wife, whose maiden name was Vetterlin. He was born Feb. 22, 1824, in the Canton of Thurgau, Switzerland, and studied in Cassel—in his native country. He subsequently came to America and took up his abode in the West.

He was licensed to preach the Gospel by the Columbiana Classis, Synod of Ohio, in 1849.* During the following year, 1850, he was ordained to the office and work of the ministry by the same Classis.† About this time, or soon afterwards, he became pastor of the German Reformed church at Mt. Eaton, in Wayne county, Ohio. After preaching here for several years he added another congregation to his charge, making it consist of two congregations; and, in 1855, two more were added, thus enlarging his field from time to time.

In this charge, sometimes comprising more and sometimes less congregations, he continued to labor until near the close of his ministry and of his life, covering a period of nearly twenty years. With

*Min. O. Syn., 1849, p. 20.

†Min. O. Syn., 1850, p. 25.

what success his ministerial work was prosecuted we cannot say, beyond what the statistical tables teach us concerning the matter. By the number of baptisms and confirmations annually reported, we would be led to conclude that he labored faithfully, and that the Divine blessing accompanied his efforts. Twenty years of service in the vineyard of the Lord, cannot, in the nature of the case, be destitute of good fruits; and if the seed sown is accompanied by the prayer of faith from day to day, the results in any case must be of the most cheering character.

Mr. Ackeret, laboring so long in the same field, and during that time rendering satisfaction, would seem to furnish evidence of industry and close application to study, if not of talent, and of superior pulpit abilities.

He died suddenly of typhoid fever, at his late residence, in Millersburg, Holmes county, Ohio, September 13th, 1869, aged 45 years, 6 months and 21 days. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"There fragrant flowers immortal bloom,
And joys supreme are giv'n;
There rays divine disperse the gloom,
Beyond the dark and narrow tomb
Appears the dawn—of heav'n."

REV. JOHN BAUMUNK.

1824—1857.

THE subject of this brief memoir was born February 15th, 1824, in the village of Reichenbach, Hesse Darmstadt, Germany. "He was baptized in his infancy, received a good common school education, and was confirmed as a member of the Lutheran Church, in his thirteenth year. In the same year, 1837, his parents emigrated to this country, and settled in Washington, Washington county, Pennsylvania, where some distant relatives of theirs were then living."*

Subsequently they removed to a place called Buffalo, in the same county. Here the father carried on the business of a shoemaker. John, being the oldest of the family, assisted in procuring the means of subsistence for the younger children, working with his father on the shoemaker's bench. Along with the duties of his ordinary occupation, he also attended, in connection with his father, to the duties of sexton in a Presbyterian church, of which the Rev. John Eagleson was then pastor. Under the ministry of this earnest and faithful man, Mr. Baumunk was deeply impressed with a sense of his sins, and earnestly sought pardon and

* *West. Miss.*, Dec. 2, 1857.—Obituary, by the Rev. M. G. I. Stern.

peace in the blood of Christ. The Lord graciously heard him, and assured him of a saving interest in the Redeemer. He at this time expressed his own feelings in the beautiful words of the poet:

“While blessed with a sense of His love,
A palace, a toy would appear,
And prisons would palaces prove,
If Jesus would dwell with me there.”

Mr. Baumunk was now about nineteen years of age. “During the following two years he attended regularly the preaching of the Gospel. When he reached the age of twenty-one, he resolved to attend a select school, and, if possible, prepare himself for the ministry.” His studies, however, appear to have been conducted in such a way as to work injuriously upon his religious character. In this state of mind, he resolved upon devoting himself to the business of teaching school. In 1846, his parents removed to Carrollton, Carroll county, Ohio. Here, under the ministry of the Rev. Adam Stump, he was deeply moved, and the seeds of the Divine Word which lay in his heart germinated, grew, and brought forth abundant fruit. “With new zeal he commenced to follow his Master, with new love he confessed Jesus Christ his Redeemer, and willingly did he bear the cross of his Saviour for all coming time. He now united with the German Reformed Church, and, after due consideration, commenced the study of theology under the care of the Rev. J. G. Zahner.”

He continued his studies under his excellent and

efficient teacher for about fifteen months, preaching also "occasionally both in the German and English languages." In the spring of 1850, however, he became seriously afflicted, and was prevented from pursuing his studies any longer. He was not able to bear close confinement and severe application to study. He afterwards suffered from an attack of mental derangement, which, however, continued but a short time.

In the spring of 1851, his parents removed to Clay county, Iowa. In accordance with their wishes he accompanied them, designing, however, to remain but a short time, and then return again to Ohio and complete his theological studies. Coming to a place called Poland, he was requested to remain and preach for the people who were without a pastor. "Finally he consented to preach for them until the services of a regular pastor could be obtained; and, in accordance with this arrangement, he preached there from the first Sabbath in May, 1851, until the first Sabbath in May, 1852. During this time he studied diligently, preached frequently, and gained in knowledge and experience." In May, 1852, the Miami Classis convened in a place called "Seven Mile," in Butler county, Ohio. "Then and there he was examined, licensed, and ordained to the Gospel ministry in the German Reformed Church."*

About this time, he received a call from a so-called Union church, "Samuel's," near Milleville,

*Min. O. Syn., 1852, p. 18.

Ohio; but before taking charge of this field of labor, he was united in marriage with Catharine Mary Kattman, a pious and estimable lady, with whom he lived happily up to the time of his lamented death.

He entered formally upon the duties of his office in this new field, on the first Sunday in August, 1852. The congregation was divided in sentiment. Discord reigned among the members, and his influence was greatly restrained by this unhappy state of things. He, however, labored faithfully, preaching the Gospel in love and with much earnestness; and his labors were not in vain. "The result of his preaching was that the majority left their former organization and built a new edifice at Milleville, as a German Reformed church. This new organization consisted of a small number of worshipers, but they were united; and prosperity, especially in an external point of view, was the consequence. He labored with renewed vigor, and hoped for the best results; but it was otherwise appointed by the Lord, whose thoughts are not our thoughts. He was visited again with his former sickness, and those who saw him entertained but little hope of his recovery."

To this mysterious dispensation of Providence he cheerfully submitted, and after his temporary recovery, expressed the feeling of his warm heart in the following beautiful language: "The Lord is my strength and song, and is become my salvation. I shall not die, but live, and declare the works of the

Lord. The Lord hath chastened me sore, but He hath not given me over unto death. It was the Lord's doing, and blessed be His name."

For some time he discontinued the duties of the ministry, being advised to do so by his physician. But when he thought his health sufficiently established, he was anxious to enter once more upon the blessed work of preaching the Gospel to the poor. "In the fall of 1856, he received and accepted a call from a mission field in Seymour, Jackson county, Iowa." Here he labored with great success; but his prospects were soon blasted. His former malady returned. He was taken to the Insane Asylum at Indianapolis, and, after an illness of only four days, was delivered from all the sorrows of earth, and transferred to the blessed inheritance of the saints in light. He died September 16th, 1857, aged 33 years, 7 months and 1 day, lamented not only by his bereaved family and parents, but also by the people of his charge and the community generally.

He was buried in Poland, Clay county, Iowa. The Rev. G. H. Zumpe preached a funeral discourse, on John xi. 25, 26: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

REV. JOHN HOYMAN.

1811—1867.

FATHER HOYMAN, as he was familiarly called, was born in Somerset county, Pennsylvania, September 28th, 1811.* He was baptized in early infancy by the Rev. Henry Giesy, and in the seventeenth year of his age was received into full communion with the Church by the rite of confirmation, by the Rev. H. E. F. Voigt.

He was united in holy wedlock, in 1832, to Miss Susanna Sturtz, who shared with him the cares and responsibilities of life until his death, a period of thirty-five years. He was the father of thirteen children, among whom is the Rev. C. W. Hoyman. One son preceded him to the eternal world, and four sons and eight daughters, together with his faithful and sorrow-stricken companion, were left to mourn his death.

In early manhood, already, Mr. Hoyman became deeply impressed with a sense of his duty to devote himself to the Gospel ministry. He passed through a severe and protracted mental struggle; and, in a brief sketch, he says: "On the 9th of June, 1844, I found peace." From this time he began the work

* This sketch is taken, with slight changes, from an article in the *Ref. Ch. Mess.*, Sept. 11th, 1867.

of preparation for the ministry, by the use of such means as were within his reach, in a private way, and afterwards under the direction of the Revs. Benj. Knepper and William Lepley. He had at this time a wife and ten children to support, and possessed ample means for their comfort and happiness. But he determined not to be encumbered by earthly cares, and hence disposed of his extensive property, and removed to Berlin, Somerset county, Pennsylvania, to pursue a course of study under the late Rev. William Conrad. He sacrificed about six thousand dollars to gain the end of his aspirations—to become an ambassador of Jesus Christ.

He was licensed by the Classis of Westmoreland, in 1850, and on the 30th day of June, 1852, he was ordained by a committee appointed for this purpose, consisting of Revs. Wm. Conrad, C. F. Hoffmeier and H. Knepper. While yet a student, although subject to severe afflictions, he preached as much as he could, and during one year regularly in the extensive field of Brother Conrad. After his ordination, he devoted himself exclusively, and with great zeal, to his proper work, laboring both night and day in calling sinners to repentance, and in providing for and watching over his flocks.

From 1850 to 1856, he labored in the Shade charge, within the bounds of the Westmoreland Classis. In 1856, he commenced his labors in the Orangeville charge, in Illinois, and continued there until 1866, when he received and accepted a call

from the second Marion charge, in Marion county, Ohio. After laboring here but ten months, God called him from this last field of toil and cares to the rest provided for the faithful in heaven.

The following statistics are taken from his pastoral memorandum or journal: Number of sermons preached, 2,763; baptisms, 447; confirmations, 316; funerals, 459; marriages, 60. He preached his last sermons, on the Sunday preceding his prostration, from Luke xvii. 32 and 2 Cor. v. 17.

His last illness was of short duration. He was taken with an attack of bilious fever, and after suffering with it for about two weeks, he fell asleep so peacefully and calmly that his friends were scarcely aware of it. During his prostration, neither he nor his friends considered his life seriously endangered. On the morning of the day preceding his death, his physician declared the disease overcome, and everything promising a speedy restoration. During the day, however, he became worse; at five o'clock in the evening he ceased to speak; and at three o'clock on the following morning he passed away from earth to his reward in heaven. He died, surrounded by his weeping family, August 16th, 1867, aged 55 years, 10 months and 19 days.

The following description of Father Hoyman, as a preacher and pastor, is from the pen of the Rev. E. Shultz. We give it in order to complete the above sketch.

In his expositions of the sacred Word, he always

endeavored to elucidate his subjects plainly, clearly and intelligibly.* His address was easy, and his manner forcible. He possessed a powerful voice, which gave deep utterance to his emotions. He would enter with his whole heart and soul into the subject of his expositions, so as to produce wonderful impressions of saving truth in the hearts of his people. Frequently we witnessed hearers entirely overcome by the power of the Word preached, and giving expression in penitence and tears, as they sat under the droppings of the sanctuary. His main theme was "Christ and Him crucified"—with tears admonishing sinners to "flee from the wrath to come."

As a clergyman, his sentiments were just, energetic, and impressive, and his walk and conversation characterized by a beautiful consistency and propriety. In the discharge of his pastoral functions, he constantly relied upon Divine aid, and witnessed the excellency of the Gospel.

As a pastor, he could profit and interest the families he visited. He moved gently among his people, was borne up by their prayers and affections, and spent his last days in impressing on the hearts and minds of his people the saving truths necessary for the correction of vice, and the advancement of religion, and continued steadfast and faithful in his Master's work to the end. Fidelity in the cause of his Redeemer, and success in winning souls to Christ, seemed to be his highest aim

* *Ref. Ch. Mess.*, Oct. 23d, 1867.

and ambition ; for he always manifested a holy zeal in the eternal interests of his people, that terminated only with his death. Firmness and unbending integrity were his chief characteristics, and his piety was at once sincere, rational and without ostentation.

On the 18th of August, the divinely-appointed day of rest, and in the presence of an immense concourse of sympathizing friends, his remains were deposited in their last resting-place on earth. This solemn occasion was improved by two discourses—one in the English language, by the Rev. D. Winters, on John xvii. 4 ; and one in German, by the Rev. J. Vogt, on 2 Tim. iv. 6–8. The Rev. J. Kester was also present, and participated in the solemnities. All seemed to feel that a faithful servant and ambassador of Jesus Christ had fallen at his post, and in Christian sympathy mingled their tears with those of weeping friends and brethren around the grave.

“There is an hour of peaceful rest,
To mourning wanderers giv’n ;
There is a tear for souls distressed,
A balm for every wounded breast ;
’Tis found alone in heav’n.”

REV. FRANCIS NETCHER.

1826—1859.

THE Lord often leads His servants in ways that they know not, and which others around them also fail to understand. This fact was strikingly exemplified in the case of Brother Netcher. He had but just entered upon the active duties of the ministry, after a long and tedious course of study, when he was unexpectedly cut down in the prime of life, and in the midst of great usefulness. But the lives of good men are not to be measured by the number of days or years of which they are made up. They require a different standard properly to estimate their importance. Sincere piety and devotion are, in God's kingdom, of more account than length of days.

Francis Netcher was born on the 15th of April, 1826, in the Grand Duchy of Hesse-Darmstadt, in the province of Starkenburg, Germany.* He was received into Christ's kingdom as an infant member by baptism, and in maturer years into full communion with the Lutheran Church by confirmation. At the age of twelve years, he came with his parents to America, who settled near Buffalo,

* For the substance of this sketch, see *Ger. Ref. Mess.*, May 11th, 1859.

in the State of New York. Whilst in Germany, as well as in this country, he enjoyed the advantages of a pious fire-side training. In his early years already he cherished a desire of becoming an ambassador of Christ. After he had entered into full communion with the Church, he was directed by his pastor to Mercersburg, with a view of entering upon a course of study preparatory to the holy ministry. Whilst there he connected himself with the German Reformed Church. He remained at Mercersburg until the removal of Marshall College to Lancaster, Pennsylvania, where, in 1854, he graduated. He afterwards returned again to Mercersburg and entered the Theological Seminary. At a special meeting of the Mercersburg Classis, held at Chambersburg, on the 12th of March, 1856, he was licensed to preach the Gospel.* Shortly afterwards he was dismissed to Zion's Classis, from within whose bounds he had received a call. Here he was ordained and installed as pastor of the Bender's charge, in Adams county. On the 18th of December of the same year, he was united in marriage to Miss Catharine E. McCune, of Mercersburg, by the Rev. Thomas Creigh, D. D.

In the spring of 1858, he received a call from the Redbank charge, in Clarion county, Pennsylvania, to become their pastor; which he accepted, and entered upon his labors on the 23d of May. Owing to different arrangements which were in contemplation by Classis, in reference to the Redbank and

* Syn. Min., 1856, p. 20.

surrounding charges, he was not immediately installed.

These arrangements, however, were completed at the adjourned meeting of Clarion Classis, held on the 16th of March in Reimersburg; and a committee was appointed to install him. Friday, the 29th of April, was set apart for these solemn services, but the Lord, in His wise Providence, ordered it otherwise. Instead of attending his installation, a majority of the committee attended his funeral.

Inasmuch as Bro. Netcher did not keep a record of his ministerial acts, we are unable to report his statistics in full. Whilst in the Redbank charge, he instructed and received into full communion with the Church about sixty persons by the rite of confirmation. Two classes, numbering about twenty each, were to have been confirmed in a few weeks. From this it will appear that his labors were acceptable to his people, and crowned, also, with much success. He was not what the world would call an "eloquent preacher;" but he was what is far better, a good man and a faithful pastor. He was a "workman that needed not to be ashamed." There was no desire or effort at display. He was an humble, unpretending, and sincere Christian. His great aim, both in his public and private life, was to glorify God. In his preaching and in his lectures, he aimed at simplicity—to bring his discourse within the comprehension of his hearers. In the exercise of discipline, he was mild, yet firm. His flock feels most sensibly the loss they have sus-

tained; but most of all, is this loss felt by his bereaved widow.

Mr. Netcher died in Millville, Clarion county, Pennsylvania, April 16th, 1859, aged 33 years and 1 day. He retained his consciousness to the last, speaking calmly, and being perfectly composed. He fell asleep gently to awake no more on earth. His funeral took place on Monday, the 18th of April. It was largely attended. An English discourse was preached by the Rev. J. G. Shoemaker, on Psa. xc. 3, and one in German, by Rev. Mr. Young, of the Lutheran Church. The burial service was attended to by the Rev. Lucian Cort, who also delivered a short address relative to the life and character of the deceased.

To this interesting sketch of the life and labors of this faithful servant of the Lord, we would only add that the good character which is here ascribed to him, Mr. Netcher fully sustained, also, in his early life. He enjoyed the universal esteem of all the students in the College and the Seminary. Long and affectionately will he be remembered by those who knew him, as a poor student, manfully and piously struggling to prepare himself to preach among his fellow-men "the unsearchable riches of Christ."

REV. CHRISTIAN C. RUSSELL, A. M.

1827—1871.

THE subject of this sketch* was born in the vicinity of Leitersburg, Washington county, Maryland, October 7th, 1827. He was the third son in a family of six children. His parents were Christian Russell and his wife, Catharine Besore. While yet in tender years, the family, by a reverse of fortune, was removed from the old home, on the beautiful banks of the Antietam, to Franklin county, Pennsylvania. Here the mother was soon left, by the death of her husband, alone and in straitened circumstances, to rear her young and helpless children, and train them as her maternal heart could best devise; and the difficult task, with God's blessing, was faithfully performed.

Childhood and youth, at a quiet country home, surrounded by the genial influences of rural life, are favored with many solid advantages. These fell to our brother's lot; and, in connection with maternal care and solicitude, and faithful Christian nurture, produced their legitimate effects. The salutary pledges of his baptism were fully realized, so that his early life developed steadily, in the king-

* Condensed, with some changes, from an obituary by Rev. G. B. Russell, in *Ref. Ch. Mess.*, Nov. 29th, 1871.

dom of grace, to full Christian discipleship. He was, at a proper age, duly instructed in the doctrines of the Heidelberg Catechism, and confirmed in the Salem church, belonging to the Waynesboro' charge, of which the Rev. Dr. Bomberger was then pastor. Subsequently he was apprenticed to his brother-in-law and life-long friend, Mr. Lewis Deatrich, in Waynesboro', Pennsylvania, with whom he learned the saddler trade. He was regarded as a first-class workman, in neatness of style, as well as in the substantial finish of his work.

Soon after reaching his majority, he turned his attention to study, with a view of preparing for the holy ministry. With scanty means he entered upon the work, and resolved never to accept of any beneficiary aid. With an encouraging example before him of what one's own meager means and self-help may do, with limited aid from his mother, sisters, and brothers, he entered upon a course of study at Mercersburg. After one year's preparatory course, he was admitted to the Freshman class in Marshall College.

Along with a large class, he graduated in fair standing above the average grade, at the first commencement of Franklin and Marshall College in 1853, at Lancaster, Pennsylvania. In the literary society with which he stood connected, and among the students generally, he was distinguished by his correct and amiable deportment. He was regarded as too humble to know his own powers, and too diffident to test them, except under the strongest sense of

duty. Genial, jovial, gentlemanly, modest to a fault, and always Christian in principle, he was, with those who best knew him, a general favorite.

From Lancaster, he went to take charge of a private school in the valley of Virginia, where he remained for a year and a half, to replenish his more than exhausted purse, and enable him to enter the Theological Seminary at Mercersburg, and complete his theological course. In due time he came forth from this institution, a regular candidate for licensure to preach the Gospel of the grace of God to perishing sinners. He creditably passed his examination before the Mercersburg Classis, at its annual meeting, held in Shippensburg, in May, 1856, and was regularly licensed, and subsequently ordained to the holy ministry.

Columbia, Lancaster county, Pennsylvania, was his first field of labor. This he found in a broken-down condition, and under the pressure of a heavy debt, which he labored hard and faithfully to reduce, collecting money in small amounts, while walking from house to house, in some of the charges of East Pennsylvania. He remained in this charge only a short time.

In Westmoreland county, Pennsylvania, he soon found a wider field of usefulness. Entering, as English assistant of the venerable Father Voigt, his first care was to see that the old pastor's salary, at best too small, was increased and fully paid. To this end he assumed, partly, at least, the work of the deacons, leaving the matter of his own salary to

mere chance. His relations to his amiable and aged colleague, and, indeed, to all his ministerial brethren, were always of the most pleasant and harmonious kind. We have heard this aged father repeatedly speak of him as "unser lieber Amtsbruder."

The charge embraced a large scope of country, and had some eight or nine preaching points. To fill the English appointments in that part served by our brother, required a horseback ride of some forty miles. The charge soon revived, grew stronger, and was divided and subdivided a number of times. Each time his humble and submissive spirit allowed himself to be assigned to the weaker or more uninviting part of the large field he had helped to make fruitful. He labored with much acceptance and success. We were present at one communion, when he confirmed some thirty-five or forty persons—among them he baptized an aged penitent of about seventy years. During some years of these excessive labors, his annual salary ranged from \$325 to \$350. Its highest figure towards the last was somewhat better. During one of his winter rides across the mountains, he was violently thrown from his frightened horse down a precipice, and, falling upon the rocks, had several of his ribs broken. While lying in this helpless condition in the snow, his horse came back to look at his master. He finally crawled to him, and mounting a rock, got upon his back, and so rode to the nearest place for relief.

He labored most faithfully among the lowly poor, and was often welcomed in times of sickness, or other distress, among his humble parishioners. To them, whom he thus faithfully served, his memory will, no doubt, be ever dear. When there was no such spur as a special call, his retiring habit of life kept him shut out from public view. The brethren of the Classis could, however, trust him with the hardest and humblest of their work. He would quietly take such place as was assigned him. His was a spirit to bear, to endure, to suffer, and patiently wait, rather than to project plans and assign their execution to others. He was a useful man, and could be made to fit into almost any place where a hard worker was needed.

At the meetings of Classis or Synod, he was generally punctual in attendance, but seldom took part in the transaction of business. He never indulged in set speeches, though he possessed the elements of fine oratorical powers, which, in the hands of some others, less timid, or less modest than himself, might have made themselves felt and acknowledged. It required intimate acquaintance with him, to discover the real value of his good judgment, keen discrimination, and introverted thought. He seemed, when not at work, to dwell more in dreamland, than to talk of the busy world. We have heard him say, that the most cheerful, outwardly, are often the most sad and lonely. But his communion with the spiritual world was most intimate and real. He was never married, but lived

a single life of rigid self denial, and self consecration to the cause of the Lord.

The Westmoreland Classis, within whose bounds the greater part of his ministerial life and activity was spent, at its meeting in 1871, when asked for a dismission to connect with the Philadelphia Classis, placed on record the following well-deserved complimentary minute:

"The Rev. C. C. Russell, a worthy and esteemed brother, was dismissed to Philadelphia Classis. For about fifteen years he toiled and labored faithfully and successfully in this Classis. He bore manfully the heat and burden of the day, and helped to make this Classis what she is. In behalf of her educational interests and missionary operations, he traversed her entire length and breadth, and endured, without a single murmur or complaint, like a good soldier, the hardest labors of the Church. Often had he to contend with almost impassable snows, and to breast the piercing winds of the dreary Chestnut Ridge, which divided his charge. We will miss his earnest counsels and advice. Not only his work, but the earnest prayers of Classis follow him to his new field of labor."

About a year before his death he visited Kent county, in the State of Delaware, where a vigorous and deserving mission had been established, and where he commenced to labor regularly. He thus became, historically, the first Reformed minister regularly settled in that State. Soon falling in love with the work and people there, after some

months of almost gratuitous service, he was commissioned by the General Synod's Board to serve them as missionary. In the short time of his ministerial labors among the people of this charge, they learned to love and esteem him very highly for his work's sake ; forasmuch as his labors had not been in vain in the Lord.

The officers of the congregation, in the latter part of October, 1871, granted him leave of absence for a few weeks, to attend the meeting of the Pittsburg Synod, and visit his friends, among whom he had spent but little time during the sixteen or seventeen years of his active ministry. On his way out he tarried with us for a night. We remarked then upon his apparently good health and cheerful spirit. After the close of the Synod's meeting, he stopped a few days on his return, at Latrobe, which had been his home, principally, during his toils in Westmoreland county. From thence he came East to spend a week with his mother and friends at Waynesboro', in Franklin county, Pennsylvania.

Early on Thursday morning, November 9th, though quite unwell, he left home for his field of labor in Delaware. During the day his sickness increased, and by the time he reached his brother's house, in Philadelphia, that evening, he announced himself as a "very sick man." Simple remedies were applied, on the advice of a physician who was spending the evening in the family. No relief came, and the patient continued growing worse until

Saturday, when the physician pronounced the symptoms threatening an attack of the prevailing epidemic—small-pox. Everything was done to arrest the dread disease, but all to no purpose; and, in spite of early vaccination, the disease, in a malignant form, soon made its appearance. He lingered on, patiently bearing the sufferings allotted to him, until Friday morning, November 17th, 1871, about 8 o'clock, when his earthly career, with all its dread sorrows, ended in the sweet and blessed calm of the heavenly inheritance, at the age of 44 years, 1 month, and 10 days.

His sufferings, pains and languishings were now over. His work on earth was done. The faithful laborer was called home to receive his eternal reward. In the full meridian of manhood, he was relieved from toils, and sorrows, and tears. The blissful repose, which God gives, settled on his countenance. He died as the good and faithful die—in the Lord. Blessed indeed are such—the pious dead!

Speedy arrangements had to be made for his funeral. In our parlor, with but three mourners, were held the solemn services appointed by the Church; and, subsequently, we offered a prayer at the grave, in Glenwood Cemetery, where his body was laid to rest in the hope of a blessed resurrection.

REV. GUSTAVUS W. M. SCHULZE.

1824—1863.

MR. SCHULZE was a foreigner by birth, a native of Breslau, in Silesia, kingdom of Prussia, where he was born, September 31st, 1824. He emigrated to this country in the year 1847 or '48. Feeling himself called to the holy ministry, he entered the Theological Seminary at Mercersburg, Pennsylvania; and, after completing his course of study, he was licensed by the Classis of Maryland, in the spring of 1858; and ordained to the holy ministry on the 18th day of August, of the same year,* and installed as pastor of the Beaver Dam, or Adamsburg charge, in Snyder county, Pennsylvania, during a special meeting of the West Susquehanna Classis, held in that place. In this field, consisting of six congregations, he continued to labor with acceptance and encouraging success for about four years, up to the spring of 1862, when, having received and accepted a call from Newville, Adams county, Indiana, he removed with his little family to that place, in the latter part of April. His hopes of usefulness in the great West, however, were suddenly blasted, and his ministry sadly terminated. In the prime of life, and with good prospects before him, he met with a

Syn. Min., 1858, p. 33.

fatal accident, which put an end to his life and labors on earth.

The circumstances attending his death are as follows: On Sunday, July 26th, 1863, he held the holy communion in his church at Newville, being assisted by a ministerial brother, Rev. C. Jackel, living about twenty miles distant. On Monday following he took him to his home, remaining with him that night. On Tuesday morning he started for his own home; and, having gone but three or four miles, his horse took fright and ran away. He was thrown out of his buggy and fatally injured. He lay on the public highway in a state of unconsciousness for about two hours, when he recovered sufficiently to walk to the next house, on his way home, about half a mile distant from the place where the accident occurred. Here he was kindly received, and every attention paid him. Rev. Mr. Jackel, his friend, was sent for, and medical aid procured.

On the following day, his wife, accompanied by several physicians, came to the place where he lay; but his case was hopeless. Still he recognized his sorrowing companion, and their only child in her arms. By the advice of his physicians he was removed to his home in Newville. Here he lingered in a kind of unconscious state, and speechless, until Friday evening, July 31st, 1863, when he quietly passed away to rest forever with the Lord, aged 38 years and 10 months.

Appropriate religious services were held in Newville, on the following Sunday, by several of his

ministerial brethren; and, in the night of the same day, his disconsolate widow and only child, accompanied by one of the deacons, left Newville with his remains for his late residence in Adamsburg, Snyder county, Pennsylvania, arriving there late on Wednesday evening, sad and weary.

His remains were buried in the grave-yard attached to St. John's church. The occasion was a sad one. Rev. A. B. Casper preached on the words: "These all died in faith," Heb. xi. 13; and Rev. L. C. Edmonds on the words: "Where I am, there shall also my servant be," John xii. 26.*

**Ger. Ref. Mess.*, Aug. 19th, 1863.

REV. ADAM C. KENDIG.

1828—1864.

MR. KENDIG was a native of Conestoga Centre, Lancaster county, Pennsylvania, having been born in that place on the 8th day of January, 1828. His parents were Adam and Annie Kendig.

In 1845, after having been previously instructed in the doctrines and practices of the Reformed Church, he was received as a member of the same, being confirmed by the late lamented Rev. Peter Sweigert, then pastor of the Millersville charge.

Subsequently, he felt himself called to the holy ministry, and accordingly went to Mercersburg, Pennsylvania, and entered Marshall College as a student. He graduated in 1856.* After completing his theological course, he was licensed to preach the Gospel, and ordained, in 1858, by the Miami Classis, Synod of Ohio. In the same year he succeeded the Rev. L. Rike, as pastor of the West Alexandria charge, and continued to labor in this field earnestly and with much acceptance up to the year 1861, when his health failed him, and he was compelled to suspend preaching, and every other form of ministerial labor, for several years.

Being now without any pastoral charge, he re-

* *Ger. Ref. Mess.*, Feb. 3d, 1864.

turned to the East, and spent some time with his friends in his native place. In 1863, having to some extent recovered his health, he went back again to the West, and became pastor of the Basil charge, composed of two congregations. Here he remained about one year, serving faithfully his Divine Lord and Master, when it pleased God, in His inscrutable wisdom, to call him to his reward. He died in the Lord, at Basil, Ohio, January 16th, 1864, aged 36 years and eight days.

Brother Kendig was a young man of respectable talents, excellent Christian character, and of much practical tact. He was for these reasons well fitted for the office and work of the ministry. His heart, full of love to God, was set on doing good and winning souls for Christ. This glorious end and aim of the ministerial calling he always kept steadily in view. Hence his preaching was of a plain, practical, and impressive character. It was, comparatively speaking, but a short time that this excellent young brother was permitted to labor in the vineyard of the Lord; but that short time was well and usefully spent, and his reward in heaven is that of the faithful servant. "Where I am, there shall also my servant be."

REV. EMANUEL C. BOEHRINGER.

1823—1864.

MR. BOEHRINGER was a European by birth and education, a native of Buergach, in Wirtemberg, Germany, having been born in that place May 29th, 1823. His parents were Emanuel and Maria Boehringer. He received a good education, having been designed for the responsible profession of a school-teacher, which, in the old country, is regarded as both honorable and useful; and, therefore, needing special preparation, both mental and moral, in the case of those who wish to enter it. Whether he ever pursued his profession in the fatherland, we are not able to say—probably not, or at least not for any length of time, as he came to this country about the year 1858, a young man, comparatively speaking. Finding the condition of things in this country entirely different from those in Germany, and being thus practically prevented from following the profession of a teacher, he turned his attention to that which, in his view, approximated most closely the calling to which he had previously devoted himself, and commenced a course of private study preparatory to the holy ministry. After pursuing his studies for several years, he was licensed to preach the Gospel by the Philadelphia Classis, in 1859. He applied to Synod

which met at Harrisburg, Pennsylvania, in October of the same year, for ordination, which request was granted.*

He was solemnly set apart to the office and work of the holy ministry during the sessions of Synod, by a committee appointed for that purpose, in view of an appointment, by the Board of Missions, to labor as German Missionary in Norfolk and Richmond, Virginia. He remained in this field for several years, laboring faithfully, and, at first, with encouraging success; but afterwards, in consequence of the civil war, under many discouragements and severe trials. All communication between the North and South being cut off, there was nothing heard from him for a long time; nor could any assistance be extended to him. He was thus left to shift for himself the best way he could. The members of the Board of Missions appreciated his unhappy condition, and expressed their deep sympathy and concern in his behalf. In their report of 1861,† they say: "The Rev. E. C. Boehringer has been laboring in this city—Norfolk—for the past two years. This is the only German congregation in Norfolk. It was commenced under very favorable auspices. A lot for a church had been purchased. Afterwards the congregation bought, at public sale, the South Gate Seminary, and had it fitted up as a place of worship. It was dedicated about New Year. Last spring the missionary

*Syn. Min. 1859, pp. 27, 28, 29.

†Syn. Min., 1861, p. 47; and 1862, pp. 28-29.

visited the city of Richmond, where he organized a congregation of fifty members. The reports reached us to June 4th. These were in a high degree encouraging. Since then all communication has ceased. It is to be feared that the worthy brother is greatly in want of assistance, having received no aid since April." The following year the Board say: "In consequence of the existing national disturbances, our intercourse with this mission has been interrupted and unsatisfactory. The Rev. E. C. Boehringer, the missionary, is, however, still in Norfolk, apparently endeavoring to prosecute his work as well as possible, under the circumstances. Being uncertain of the destination which any remittances of money, in that direction, might reach, the appropriation of Mr. Boehringer, for the year, has not been fully paid. In October, 1861, he was induced to move to Richmond; but he still continued to spend one week monthly in Norfolk. In April he attended the meeting of the Classis of North Carolina, in St. Paul's Church, near Salisbury, and was fraternally received."

After returning to the North, he settled in Philadelphia, where, in 1863, he made a beginning in the founding of the Orphans' Home, over which he presided to the time of his lamented death. This enterprise was undertaken by him in connection with a few friends of the needy and desolate ones, and in reliance upon Him who is emphatically the friend and "Father of the fatherless." A single orphan was at first received into his own private

family; then others, until the place became too small to accommodate the growing family, when a property was purchased at Bridesburg, Philadelphia, whither the little ones were removed only a few months before his death. The place was formally consecrated as the "Orphans' Home of the Shepherd of Lambs." The Rev. Dr. John S. Kessler, of Allentown, Pennsylvania, delivered a suitable address, and the Rev. E. C. Boehringer assumed the care and supervision of the institution.

On the 21st of September, 1864, his wife, Christiana, whose maiden name was Blank, died suddenly and unexpectedly at their new home in Bridesburg, aged 32 years, 9 months, and 3 days. With a broken heart, and in the midst of a desolate home, the widowed husband prepared the following touching obituary:

"In the death of Mrs. Boehringer six children, of which the least is but four weeks old, have become motherless, and fifty orphan children have been bereaved of their kind matron. The loss in the family circle, as well as in the Orphans' Home, is great. The Lord hath imposed a heavy burden, but He will also help us to bear it, according to His Word. Mrs. Boehringer accompanied her husband, as the wife of a missionary, in 1860, to his field of labor in Norfolk and Richmond, Va., where she endured the hardships incident to war, until, in the fall of 1862, the family removed to Philadelphia. Afterwards, when her husband engaged in

the founding of an orphans' home, she faithfully assisted him in his work.

"The day of her death was the first anniversary of the Orphans' Home, since, on the 21st of September, 1863, the first child was received. In the course of a year she bestowed much labor and exercised much care, and showed much perseverance, in fostering the institution, not even hesitating to do the most menial services for the orphans.

* * * * She now rests in the cemetery of the German Reformed church at Bridesburg, Philadelphia, awaiting the glorious resurrection of the last day, at the appearing of our Lord and Saviour Jesus Christ."*

The above notice of Mrs. Boehringer appeared originally in the "Lämmer-Hirte," a small Sunday-school paper published at the Home by the superintendent. In a subsequent number of the same paper, his successor in office, the Rev. John Gantenbein, writes:

"Rev. Emanuel Christian Boehringer, the founder and principal of the first Orphans' Home of the German Reformed Church in this country, and editor of the "Lämmer-Hirte," died of typhoid fever on the 25th of October, 1864, five weeks after the death of his wife, aged 41 years, 4 months, and 26 days. His earthly remains were interred, amidst appropriate solemnities, by the side of those of his wife. * * * The death of this brother is a

* *Ger. Ref. Mess.*, Nov. 16th, 1864.

heavy stroke upon the Orphans' Home, which is yet in its first struggles for existence."*

Bro. Boehringer was a man of good natural gifts; of respectable intellectual culture; of a mild and gentle disposition; meek and unpretending, and given to meditation and silent communings with God. "He had not the aggressive spirit and stirring energy needed to arouse public sympathy in favor of the cause so dear to his heart. That part of his work had to be intrusted to other hands. His was one of those quiet, gentle, John-like natures, with a tinge of feminine tenderness, which are fitted to *live* the love of Christ, rather than proclaim it in strains of stirring eloquence, and find their delight in sacred solitude, to bless and breathe the breath of Christ upon the unfortunate and unhappy."†

There is for weary souls a "home,"

A rest from all their toils and cares;

A house whence saints no more shall roam,

A peace wherein each pilgrim shares;

'To this dear "home"—this rest above—

Are gathered all the sons of love.

* *Ger. Ref. Mess.*, Nov. 16th, 1864.

† *Ger. Ref. Mess.*, Nov. 16th, 1864

REV. WILLIAM WITZGALL.

1820—1870.

MR. WITZGALL was a native of Voigtland, Saxony.* He had learned the trade of a weaver, and traveled much in Germany and other countries. Some years ago he emigrated to this country and settled in the city of New York, where he worked at his trade, as also in several other places. Finally he removed to Napoleon, Henry county, in the State of Ohio, where he purchased eighty acres of land and commenced farming. In the year 1859, being constrained by love to his Divine Master, he made application for admission to the Christian ministry, and, through the kind interposition of the Rev. C. Bank, he was examined and licensed by the Tiffin Classis, at its meeting in the Second Reformed church, Tiffin, Ohio. In the following year, 1860, he was ordained to the office and work of the holy ministry by the same Classis.†

He served two small congregations, and for a time three, in the vicinity of his home. His sphere of usefulness was very limited; yet may he have accomplished much good by a faithful employment of this single talent intrusted to his care. We

* *Ref. Ch. Mess.*, July 27th, 1870.

† *Min. O. Syn.*, 1859, p. 15; and 1860, p. 14.

know not what the Lord has in store for us, or what way He employs us so as to accomplish most good through our feeble instrumentality. Fidelity in the things intrusted to us, is what the Lord requires; and whether we are set over much or little, if faithful, we shall receive the blessed reward. So, too, in the case of this humble servant of God. Preaching in his own simple way to a few small congregations, and maintaining his family by means of his labors on the farm, he did really discharge the duties of a faithful servant in the house of God. His sphere of activity in the Master's cause was an humble one; "still, by his quiet and unobtrusive piety, his earnest and devoted spirit, and by his lively faith in the Redeemer, his influence for good was felt, not only in his own family and in his congregations, but also as far as his acquaintance extended. No one could be in his presence any length of time without feeling that he was indeed a child of God. Long will his memory be gratefully cherished by all who knew him."

Mr. Witzgall died, in the bosom of his family, at Napoleon, Henry county, Ohio, after six days' severe suffering from pneumonia, June 22d, 1870, in the 50th year of his age. His funeral took place on the 24th of June, on which occasion a sermon was preached by the Rev. H. Wegert.

REV. JAMES REINHART.

1839—1870.

THIS excellent young servant of Christ was born and reared in the State of Ohio. His parents were Valentine and Susan Reinhart. James was born on the 16th day of April, 1839, in the vicinity of Waynesburg, in Stark county. He was early consecrated to God in holy baptism, and thus brought into the covenant and Church of God. The sacramental act was performed by the Rev. Mr. Rothacker, a Lutheran minister.* The early life of Mr. Reinhart was spent amid the salutary and elevating influences of rural scenes. "God made the country," and it is there, if anywhere, that the soul finds its way back to its God and Savior. Blessed are they whose lot is cast in the quiet country, and whose early life is spent amid its beautiful scenery.

Mr. Reinhart early attended to the things of the eternal world; and, being first instructed in the doctrines and duties of our most holy religion, he was received into full communion with the German Reformed Church. He was confirmed by the Rev. G. Ziegler. Having acquired such an education as the facilities of the ordinary country schools

* Dr. Williard, in *Chris. World*, Sep. 22d, 1870.

afforded him, he entered upon a course of classical and theological training, in Heidelberg College, at Tiffin, Ohio, when about eighteen years of age. His course was irregular and limited, but being a young man of good natural gifts, his progress in his studies was rapid; and he soon felt himself warranted to make application for admission to the holy ministry. He was licensed to preach the Gospel by the St. John's Classis, Synod of Ohio, and ordained to the office and work of the ministry, in 1860.* Having received a call from the Springfield charge, he was set over it as its pastor. The charge was composed of four congregations, and afforded abundant scope for the zeal and energy of the young pastor. It was the only charge he ever served. He labored in this field for the space of about ten years with great zeal, and with a corresponding degree of success. His labors were abundantly blessed. During his ministry several beautiful new churches were erected in the charge, and the number of members greatly increased. His heart was fully in the work; and, laboring with such deep interest for the good of his parishioners, he early secured their confidence and esteem. In this way the hearts of the people were open to his words of warning and entreaty. He was a man of a very cheerful and happy disposition, and in this respect was well adapted to secure the respect and good will of men generally whether in or out of the Church.

* Syn. Min., 1860, p. 14.

After laboring a short time, he was united in marriage with Miss Elizabeth Troxell, whose parents resided in the vicinity of Tiffin, Ohio. They had no children, but lived together in great harmony and peace. She survived him, in sad solitude, to mourn the early death of her beloved companion.

Mr. Reinhart was a close student, and a good and very acceptable preacher. That he should be able to sustain himself so long in his first charge is the best possible evidence of his industry and application. In looking over the Minutes of Synod, we find that his labors were crowned with more than ordinary success. As high as thirty, forty, and even eighty confirmations are reported in some single years. The number of members was greatly increased, and the charge generally strengthened.

Shortly before his death, Mr. Reinhart received a call from Wooster, Ohio, which he accepted, and was making preparations to remove to the scene of his future labors, when he was suddenly cut down by death, and his earnest ministry on earth brought to a close. His disease lasted some three or four weeks, during which time he suffered intensely. He died at his residence, in Columbiana, Ohio, on the 29th day of August, 1870, aged 31 years, 4 months, and 13 days.

One of his members writing to us, speaks in terms of highest praise of his former pastor. "James Reinhart was one of the noblest ministers of the age," he says; "he always seemed to be about his Master's business—ready for any good

work, such as visiting the sick, comforting the distressed, and pointing them to Christ." In speaking of the success which attended his ministry, he says: "The charge in which he commenced preaching soon became too large for him, and a division was made. He remained with what is now called the Mount Olivet charge, consisting of Paradise, Lima, and Columbiana, where he labored until the time of his death."

Mr. Reinhart, it seems, was of German descent, and preached in both languages. He labored thus to the best possible advantage, meeting the wants of all classes. His earnestness and perseverance overcame every obstacle, and the most happy results followed. The last year of his ministry on earth appears to have been the most successful, and he had the unspeakable pleasure of seeing the work of the Lord prospering greatly in his hands. His name and memory will be gratefully cherished by the people of his own charge, as well as by others who enjoyed the pleasure of his acquaintance.

His funeral services were attended to by the Rev. J. H. Derr, and Rev. G. M. Albright. Where his remains were laid we are not informed. He rests in peace, awaiting "the resurrection of the body, and the life everlasting in the world to come."

REV. JOSEPH H. JOHNSTON.

1832—1863.

MR. JOHNSTON was born at Waynesboro', Pennsylvania, August 30th, 1832.* Of his early childhood and youth we have no certain knowledge; nor is this necessary. The importance of his life lies in a different direction. His career was brief, though not without interest. For some time, in life, he was employed with his honored father in the gunsmithing business. While thus engaged, the desire of cultivating his mind and acquiring an education of a higher grade, was gradually waking up in his bosom. With a view of gratifying this desire and accomplishing his purpose he commenced, privately, a course of study, including the classics. His progress was rapid, and he soon became sufficiently advanced to enter the Cumberland Valley Institute at Mechanicsburg, Pennsylvania, in the two-fold capacity of a student and a teacher. In 1856, he was admitted as a member of the Sophomore class, in Franklin and Marshall College; and in due time was graduated with the second honor of his class.

Soon after completing his literary course, he entered the Theological Seminary at Mercersburg, Penn-

* *Ger. Ref. Mess.*, Sep. 23d, 1863.

sylvania and prosecuted his studies preparatory to the holy ministry so earnestly, and with such singular success, as to win the regard and confidence of his teachers and of his fellow-students. He completed his studies in the spring of 1861, and was called to a position in Westmoreland College, which was just then being organized at Mount Pleasant, Westmoreland county, Pennsylvania, under the fostering care of the Reformed Church. Having been licensed in 1862* to preach the Gospel, and occasionally officiating for his ministerial brethren, he continued to labor in the college with increasing interest to himself and with acceptance to the inmates of the institution, up to the time of his early and lamented death.

His disease was violent, but of short duration. The Lord mercifully spared his young servant during this trying time, opening up to his vision the glory of that celestial "city which hath foundations, whose maker and builder is God." He died as he had lived. His end was peace. He was peculiarly favored in this respect, above many of his fellow-pilgrims, through the dark valley and shadow of death. He died at Mount Pleasant, Westmoreland county, Pennsylvania, August 26th, 1863, aged 30 years, 11 months and 26 days.

Mr. Johnston was naturally gifted with a strong and well-balanced mind. These natural endowments he improved to the utmost of his power. He was emphatically a close and earnest student.

* Min. O. Syn., 1862, p. 36.

His strong and active mind became thus highly disciplined, and systematically developed. He boldly met the obstacles which stood in the way of his intellectual progress, and triumphed over them ; and, in this respect, presents a noble example for imitation on the part of gifted young men, whose life and services are so much needed—especially in the Church.

Mr. Johnston's remains were brought to Waynesboro', the place of his nativity ; and from the home of his afflicted parents, attended by his kindred and friends, these sacred relics were borne to the cemetery, and solemnly committed to the ground—"Earth to earth, dust to dust, ashes to ashes," in the sure hope of a blessed resurrection in the last day. "Blessed are the pure in heart, for they shall see God."

REV. ELIJAH B. WILSON.

1818—1868.

MR. WILSON was born in Milton, Northumberland county, Pennsylvania, August 8th, 1818. His parents were William H. and Elizabeth Wilson. His youth was spent partly in Milton, and partly in Union county, Pennsylvania. For some years he stood in connection with the "Evangelical Association," and labored first as a local and then as a traveling preacher.*

In 1863, he was received by the Classis of Zion of the Reformed Church, and regularly licensed to preach the Gospel, at its annual meeting in Carlisle, Pennsylvania. Soon afterwards he received a call from the Strasburg charge, in Franklin county, which he accepted, and was there ordained to the holy ministry by a committee of the Mercersburg Classis, in 1863 or 1864.† In this field he continued to labor for about two years, when he became pastor of the four congregations composing the Grindstonehill charge, namely, Marion, Grindstonehill, Fayetteville and Funkstown. He served this charge faithfully till sometime in the year 1866, when he was called to the pastorate of the Orange-

*Letter of Mrs. Wilson.

†Syn. Min., 1863, p. 20; and 1864, p. 25.

ville charge, in Columbia county, Pennsylvania. He accepted their call, and entered upon his pastoral duties there soon afterwards. Here he remained, serving his Divine Master, and gathering souls into His kingdom, until he was called home to his eternal reward.

Mr. Wilson was a man of a family. He was married, September 24th, 1840, to Lucinda, daughter of Daniel and Catharine Ludwig, of Union county, Pennsylvania. They had ten children, seven daughters and three sons. One son and two daughters died in infancy.

Mr. Wilson's death was peculiarly distressing. He had come in company with his youngest daughter on a visit to his son-in-law, in Adams county, intending to spend a few days with them, and then return to his home and to the people of his charge. On Saturday evening he retired in his usual health, and in the morning was found dead in his bed. He is supposed to have died of apoplexy.

His remains were interred in the cemetery attached to the Arndtsville church. The funeral services connected with this sad occasion were conducted by the Rev. D. W. Wolff, the pastor of the Reformed church, assisted by the Rev. M. Snyder of the Lutheran Church.*

Mr. Wilson was not an educated man. He commenced preaching without any special preparation for this work; and being constantly engaged in the discharge of his regular duties, could not make

* *Ref. Ch. Mess.*, May 27th, 1868.

much progress during later years. He was already far advanced in life when he entered in a more regular way upon the work of the Gospel ministry. Of course only a very partial and imperfect preparation for the sacred office could, under the circumstances, be expected. He was, however, earnest and faithful; and endeavored, in the fear of God, to preach the Gospel and administer its sacred ordinances. He tried conscientiously to discharge his duty to his Divine Master, as well as to the people of his charge. His work on earth is done. The weary laborer has been called to his reward in heaven.

“ Asleep in Jesus, blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes!”

REV. JAMES LEIBERT.

1836—1870.

MR. LEIBERT was descended from a family who emigrated to this country from Germany in the early part of the last century. He was born in Forks township, Northampton county, Pennsylvania, December 14th, 1836.* His parents were Jacob Leibert and Mary, his wife, whose maiden name was Bellesfield. Early in infancy he was baptized, and thus incorporated with the Church of Christ. This sacramental act was performed by the late Rev. Thomas Pomp, who, at that time, served a congregation in the country, near Mr. Leibert's home, and often put up at his house.

The childhood and early youth of Mr. Leibert were spent mostly with his parents, and amid the influences of a Christian home. Under such circumstances, it is not strange that deep and lasting impressions of a religious kind should have been early made upon his tender heart. He was, to a large extent, preserved from the vices to which the young are so much exposed. This circumstance was a source of great joy to his parents, and gave them promise of future usefulness in the case of

* The facts of this sketch are taken, mostly, from a series of articles in the *Christian World*, prepared by the Rev. Eli Keller.

their son, whom they tenderly loved. At the proper age, James was sent to religious instruction, or catechisation, as this prevails in the Reformed Church, and forms such a prominent characteristic in the religious life and habits of the people of East Pennsylvania. The Rev. Dr. Hoffeditz was then pastor of the church which Mr. Leibert regularly attended, and of which he and his family were members. Under the extensive and thorough training which he received from his faithful pastor, his religious sensibilities were strongly developed and his mind stored with a large measure of Scriptural knowledge. He was confirmed in the month of November, 1855, and received into full communion with the German Reformed Church. He grew up under the earnest ministrations of his pastor and the genial influences of home. Only for a short time in this early and important period of his life was he away from under the parental roof, while attending school at Norristown, Pennsylvania. But this temporary absence from home was no disadvantage to him. "His deeply earnest and contemplative spirit led him to lay fully to heart the claims of the Christian religion." Accordingly, he soon after his return, as already stated, attended a course of instruction and took upon him the solemn obligations of a religious profession; and, we may rest assured, not without good results; for "from this time onward, we find his eye steadily directed towards the Gospel ministry."

After his confirmation and union with the Church,

he turned his attention to teaching during the winter, and to his ordinary secular pursuits during the summer season. He made himself useful, also, by the interest which he took in Sunday-schools. In this way, he was steadily and silently preparing himself for the great work to which he was subsequently called. Few employments are so well suited to qualify a young man for the duties of the ministry as school-teaching; not only because of the facilities acquired for imparting instruction, but also because of the accurate knowledge of human nature which the school-room necessarily affords. Being employed as assistant teacher in the parochial school, connected with the Moravian church at Nazareth, and being required to teach only the elementary branches, he had much time left him for study. He cheerfully embraced this opportunity for improving his mind, and thus qualifying himself for the work of preaching the Gospel, which, by this time, had become a settled fact with him. He accordingly put himself under the care of his present pastor, the Rev. E. W. Reinecke, of Nazareth, Pennsylvania, who had succeeded Dr. Hoffeditz in the charge, and is not only a finished classical scholar, but also an experienced teacher. Under his able and efficient instructions, he made rapid progress in his studies, and was no doubt also greatly benefited otherwise by his intercourse with this amiable and excellent servant of Christ. In view of the good progress which he made in his studies, Mr. Reinecke advised him to

go to Mercersburg and complete his course in our Literary and Theological Institutions. But in view of great pecuniary difficulties, he found it impracticable to follow the advice of his instructor. He accordingly made arrangements to prosecute his studies privately for a time under the Rev. Max Stern, of Galion, Ohio, with whom he had some previous acquaintance.

In April, 1861, he left for the West, and at once entered upon his studies under his new teacher. He continued in this connection for about nine months, studying, and occasionally preaching for his preceptor. In January, 1862, he left Galion for Tiffin, with a view of entering the Theological Seminary and completing his studies. He soon felt himself at home in the Institution and entered with zeal upon the prosecution of his work preparatory to the sacred office. Here also he occasionally preached, and in a short time he was elected assistant pastor of the St. James' church in the vicinity of Tiffin. In this capacity he served until he had finished his studies.

On the 9th of October, 1862, he was examined and licensed to preach the Gospel by the Classis of Tiffin, Synod of Ohio. Several fields of labor were open to him, but, before settling as pastor of a charge, he concluded to secure a partner in the person of Mrs. Sarah E. Riblet, only daughter of Dr. J. S. Reisinger. "On the 6th of November, 1862, their marriage was publicly solemnized, and on the same day they left for his old home in the

East." After spending several months among his friends, they returned to the West—the scene of his future life and ministry.

In February, 1863, he received a call from the Dayton charge, in the State of Indiana. The call was extended by the Rossville and Mulberry congregations, which then constituted the charge. During the same year, however, he succeeded in organizing another congregation at Oxford, with twenty members, and encouraging prospects for the future. On the 28th of September, 1863, he was ordained to the holy ministry by the Indiana Classis, convened in Poland, Clay county, Indiana.* During the ensuing summer, a new church was erected at Mulberry, and also an additional congregation of eighteen members organized by him, in Carroll county. He labored in this first field for a period of three years and a half, with evident tokens of the Divine favor. His labors were abundant and his success encouraging. In the full cup of joy, which the Master allotted to him and his excellent companion, there were mingled also the bitter waters of affliction. Of two children given them, the younger, an only son, was called away when only about two months old. He labored here about eighteen months.

Late in the fall of 1866, a memorial service was held in reference to the decease of Dr. Reisinger, the father of Mrs. Leibert. During this service the propriety of establishing an English congregation in

*Min. O. Syn., 1864, p. 14.

Galion was discussed, and immediate steps were taken to carry out the scheme. Some thirty or forty persons of standing in the community at once fell in with the movement, and Bro. Leibert was engaged to take charge of the new interest. For a time the services were held in the old Union church, then owned by the Lutherans. Afterwards the use of the Baptist church was secured. In this work he continued for about a year and a half, endeavoring, if possible, to establish a self-supporting charge. He labored hard and with some success; but finally the effort proved unsuccessful, and the interest was abandoned and suffered to go down.

About this time Mr. Leibert received a call from the Fremont charge, which, after due consideration, he accepted, and entered upon his pastoral duties in this most interesting field on the 9th of April, 1868. The charge was not in the best condition; a heavy debt rested upon the church. Along with this pecuniary trouble, there were also other difficulties existing in the congregations, which seriously affected the usefulness of the pastor and the prosperity of the charge. Through the zeal and prudent efforts of the new pastor, however, the churches began to show signs of improvement, and one obstacle after another was being removed, and thus the way opened for enlarged success. The preached Gospel manifested its saving power, and many souls were gathered into the fold of Christ. The lambs of the flock also were well cared for, in connection with the Sunday-school especially. He

labored here about two years and a half. His success in this last charge was remarkable, and affords abundant evidence of his faithful zeal and devotion to the interests of his people. The great affection exhibited by his members, both during his labors and at this death, still further attest the strong and moulding influence which he exerted among them. He has now gone to his rest, but the results of his earnest ministry remain as a standing testimony of his zeal and energy—his power and success.

His disease was typhoid fever. He suffered intensely for about two weeks, when it pleased God to put an end to his painful pilgrimage, by calling him to his eternal reward. He died at his residence in Fremont, Ohio, November 13th, 1870, aged 33 years, 10 months and 29 days, leaving a disconsolate widow and three children to mourn their irreparable loss. His funeral took place on Tuesday, November 15th, when a large number of his ministerial brethren, and other friends, assembled to participate in the solemnities. An English discourse, on 1 Pet. i: 24, 25, was delivered by the Rev. Dr. Good, and one in German by Prof. Greding, based on St. Paul's address to the elders of the church at Ephesus—Acts. xx. 17–38. His remains were deposited, with suitable services, in the beautiful cemetery near the church, where they rest, in hope of a blessed resurrection at the last day.

REV. EDWARD S. SHEIP.

1836—1866.

THIS devoted servant of Christ was born on the 7th day of May, 1836, in New Britain township, Bucks county, Pennsylvania.* His parents were Noah and Elizabeth Sheip. He was baptized on the 4th day of July in the same year, and thus early brought into the Church and covenant of God. He grew up under the parental roof, and in the midst of the sacred influences of a Christian home. In maturer years, after having been carefully instructed in the doctrines of the Heidelberg Catechism by the Rev. A. L. Dechant, he was confirmed by him, and thus received into full communion with the German Reformed Church, in which he was afterwards called to labor as a minister of Christ, and steward of the mysteries of God.

He spent some time in the profession of teaching in his early life; at the same time giving lessons in vocal music, of which he is said to have been passionately fond. In this way he sought to make himself useful, as well as to procure an honest and honorable subsistence, and acquire means for the prosecution of his studies subsequently.

* *Ger. Ref. Mess.*, August 15th, 1866—obituary by the Rev. D. G. Klein.

His employment, as teacher, was also of great use to him in the way of fitting him for the work of teaching and preaching the Gospel of the grace of God, when invested with the sacred office of the ministry. Besides, he also found his knowledge of music of great use to him afterwards, in his pastoral charge, where he is said in this way to have very much improved the singing in the churches which he served.

After making himself useful in teaching the little ones the first elements in their secular education, he felt himself called upon to do a higher and holier work—to enter the service of the Lord, as a laborer in his moral vineyard. To this call of God he generously responded; and feeling the importance of a thorough preparation for so solemn and responsible a calling, he entered the Theological Seminary at Mercersburg, Pennsylvania, and pursued a regular course of study under Drs. Schaff and Wolff.

After completing his theological course, he was, licensed to preach the Gospel by the Goshenhoppen Classis, February 3d, 1864, and soon after dismissed to the Classis of West Susquehanna, and received as a member of the same, at a special meeting held in Bellefonte, March 30th, 1864.* At the same time he presented a call from the Bellefonte charge, which, being found in order, was confirmed, and a committee appointed to ordain him to the office and work of the ministry, and install him as pastor of said

* Syn. Min., 1864, p. 25.

charge. This solemn and interesting service was attended to on the 24th day of April, in the same year; and the pastoral relation between him and his people, then and there established, was of the most cordial and happy nature, and continued so to the end of his life. The charge was in a critical condition, and called for faithful, earnest, and prudent labor in order to insure success; and we are happy to state that the young brother fully met these several conditions, and that by his persevering efforts and amiable bearing the state of the charge was greatly improved.

Brother Sheip was very punctual in meeting his appointments, and prompt in the discharge of every other duty imposed upon him by his sacred calling. He loved his work, and preached often—mostly three times a day. He was also very active in gathering the young people into catechetical classes, with a view of preparing them for church-membership. Laboring, in this respect, under peculiar difficulties in that community, it required great energy, zeal, and prudence, to succeed in this good work. He had the pleasure of seeing his hopes realized far beyond his expectations; and thus the way was prepared and the foundation laid for still greater triumphs in the future.

Bro. Sheip was a good man, and a very excellent and faithful pastor. He diligently visited the people of his charge in their homes, mingled with them in the social circle, and by this means early secured their sincere regard, love, and attachment.

He paid special attention to the spiritual wants of the young—the lambs of the flock. By this kindly care for the little ones, he succeeded in gaining their confidence and esteem, and drew to himself thus the hearts and affections of those who are pre-eminently the hope of the Church.

The end of Bro. Sheip was painful and distressing, in the highest degree. In what way precisely he came to his death is not known, except to Him in whose mysterious providence this strange disaster was brought about.

On Sunday morning, July 22d, he preached in the country, some four or five miles out from the town. On his way back, his horse, it is thought, took fright at something, and he was in some unaccountable way thrown from his sulky and fatally injured. He was found lying on the public highway, in a state of insensibility, and in this condition he remained, and lingered on until Thursday following, when death mercifully came to his relief and put an end to his sufferings. He died July 26th, 1866, aged 30 years, 2 months, and 19 days. His funeral took place on Saturday following. The Rev. J. K. Millet preached an appropriate sermon, on Heb. xi. 4, "And by it, he being dead, yet speaketh." The Rev. Wm. H. Groh officiated at the house, and the Rev. D. G. Klein assisted in conducting the services in the church.

Brother Sheip's ministry was of short duration. The providence which put so early a termination to his life and ministry is mysterious in the high-

est degree. He had spent much time in preparing himself for the duties of his sacred calling, and had just entered upon the great and glorious work of saving souls, when suddenly and in the most distressing way, he was stricken down. All we can do is to be submissive, and say : " Even so Father ; for so it seemeth good in Thy sight."

REV. ABRAHAM H. DOTTERER.

1840—1870.

THIS excellent young servant of Christ, the son of John and Elizabeth Dotterer, was born near Boyertown, Berks county, Pennsylvania, on the 4th of November, 1840.* His parents brought him in early infancy to the altar, seeking for him the grace of God in holy baptism. This sacred ordinance was administered by the Rev. Henry S. Bassler, their pastor. In maturer years he was duly instructed in the doctrines and duties of our holy religion, and received as a member of the German Reformed Church by the Rev. A. B. Shenkle, within whose charge he was at that time residing.

Not long after his union with the Church, he felt the higher and holier claims of the Gospel ministry pressing heavily upon his youthful heart, and was not disobedient to the heavenly vision. His bosom heaved with sentiments of love to his Redeemer, and his spirit cheerfully responded to the Divine call. His purpose was fixed.

In the years subsequent to this high resolve, his energies were devoted to earnest study, and in the

*This sketch is condensed from an obituary by the Rev. W. A. Haas.—*Ref. Ch. Mess.*, Sep. 14, 1870.

fall of 1864, he came prepared to enter the Sophomore class of Franklin and Marshall College, at Lancaster, Pennsylvania. He graduated with honor in 1867. In the autumn of the same year, he entered the Theological Seminary, at Mercersburg, Pennsylvania, and by special permission, crowded his studies into two, instead of three years. His close application and excessive study injuriously affected his health, and perhaps laid the foundation of his early death. Immediately after completing his theological course, he was licensed to preach the Gospel by the Classis of Philadelphia, at its annual meeting, held at the Trappe, May 20th, 1869. He received a call from the Sunbury charge, in Northumberland county, Pennsylvania, which was confirmed at an adjourned meeting of the East Susquehanna Classis, held in Sunbury on the 3d day of June, in the same year.

The prospect of usefulness which opened so auspiciously to his youthful vision, was destined to be of but short duration. The seeds of his disease, consumption, had been sown in his system already before he left the Seminary—the scene of his earnest study and bright anticipations in view of the holy office which he was soon to enter. Under ordinary circumstances, and with a strong constitution, the progress of this fatal malady might have been checked, and an entire cure effected; but in his case it was otherwise determined. No immediate alarm, however, was felt until some time after he had entered upon his pastoral duties. He

then began gradually to sink, in spite of all that medical skill, or Christian kindness and attention could do for him. He, however, continued for a little more than a year to discharge the duties of his office; when, hoping to recruit his strength and re-establish his failing health, he temporarily suspended his labors, and returned to the home of his parents. But this last hope also disappointed him, and he was reluctantly compelled to send in his resignation to the Sunbury charge; which, in view of the circumstances, was accepted, with the strongest expressions of regret and sympathy. This was in the month of July. His strength was now rapidly failing him; and on Wednesday, the 24th day of August, 1870, he gently breathed his last, in the bosom of the parental home, in New Hanover, Montgomery county, Pennsylvania, aged 29 years, 8 months, and 20 days.

Mr. Dotterer's death was peculiarly affecting. He died in the vigor of youth, and in the midst of great usefulness. He had scarcely completed his long and painful course of study, and entered the sacred office, before the Master had called him home. He bore his affliction with the most perfect patience and resignation. As long as there was any hope of his recovery, he employed all legitimate means for restoring his health. He prayed God to spare him, if such were his will; but all in perfect submission to the appointment of his Heavenly Father. He never murmured, or uttered even a single complaint. As his strength failed

him, he grew more indifferent to the interests of earth, and sought more earnestly the things of the unseen and eternal world. He died very unexpectedly. On the day preceding his death, he was out riding. On Wednesday, the very day of his departure, he dined with the family, and then sat on the porch till about three o'clock, when he complained of being fatigued, and desired to go into the house and rest himself on the settee, where he immediately began to sink. About four o'clock, after having gently pressed the hand of his beloved companion,* he folded his hands, lifted up his eyes to heaven, and, with his lips quivering in prayer, calmly and peacefully passed away.

“Night dews fall not more gently to the ground
Nor weary worn-out winds expire so soft.”

His funeral took place on Saturday, the 27th of August. An immense crowd of persons attended the solemn services, and filled the church at Boyertown, to its utmost capacity. The favorite hymn of the departed brother, the 102d, in “Chants and Hymns,” was sung around the coffin, with full effect and overwhelming power and solemnity :

“If Christ is mine, then all is mine,
And more than angels know ;
Both present things and things to come,
And grace and glory too.
If Christ is mine, unharmed I pass
Through death's dark, dismal vale,
He'll be my comfort and my stay,
When heart and flesh shall fail.”

* She was a Miss Hensel, of Lancaster, Pa.

preached a sermon full of consolation, on Rev. vii. 13-17. The theme of the discourse—the cross and the crown—was very appropriate to the occasion. The Rev. Wm. A. Haas, pastor of a charge contiguous to that of the sainted brother, delivered an address suitable to the solemn occasion. The Rev. L. Groh, of the Lutheran Church, was also present and participated in the solemnities.

Brother Dotterer was a young man of fine talents, thorough education, and excellent character. His mind was naturally strong and vigorous, and inured to hard study. He took a deep and lively interest in the theological questions of the day. He had a strong will and great powers of endurance considering the feeble state of his health. His application to study, and also to the duties of the ministry generally, was close and continued. He possessed all the elements of success, and would doubtless have attained a high degree of usefulness in the Church, had his life and health been spared.

His social qualities, also, were of a high order. He was open-hearted and generous, and had a "smile for everybody with whom he came in contact. As a friend, he stuck closely. His friendship was of the rare, elastic, unselfish kind." He knew how to respect age and experience, and was disposed to listen to others, as well as to be listened to by them. In short, his friendship and social qualities generally were of a Christian character, sanctified and chastened by that blessed Spirit,

The pastor of the place, the Rev. Lucian J. Mayer, through whose power and influence alone we are delivered from the unselfishness and obliquity of our fallen nature. He was an eminently pious and good man, and ever sought the honor of his Lord. "He preferred Jerusalem above his chief joy ; nor could he ever forget her welfare or her woe." He now rests in peace.

MEMORIALS AND ANNALS.

REV. PHILIP MILLEDOLER, D. D.

At the meeting of Synod held in Reading, in 1794, Dr. Gross, of New York city, proposed him for examination, and requested that he be ordained as his assistant, "which request was granted by Synod." (Min., 1794, pp. 12-13.) He subsequently became a prominent man in the Reformed Dutch Church, in whose service he stood. When, in the year 1820, the Synod resolved on the establishment of a Theological Seminary, Dr. Milledoler was unanimously chosen as its first professor. A call was extended to him by order of the Synod, with the offer of a salary of two thousand dollars. This call, after keeping it under consideration for several years, he saw fit to decline (Syn. Min., 1820, pp. 22-24; and 1822, p. 30). Dr. Milledoler was highly esteemed both as a man and as a Christian minister. He is spoken of in terms of highest praise. He died in 1852. (His. Theo. Sem., in Ter. Mon., by the late Rev. B. C. Wolff, D. D.)

REV. WILLIAM PAULI.

WILLIAM, the son of Rev. Philip Reinhold Pauli, and Elizabeth, his wife, whose maiden name was Musch, was born March 9th, 1792, in Skippack township, Montgomery county, Pennsylvania, where his father was then pastor. He was an elder brother of the Rev. Charles Aug. Pauli, a sketch of whose life and ministry will be found in this volume. In the year 1793, his father removed to Reading,

Pennsylvania, taking charge of the German Reformed church in that place, and of five or six other congregations in the surrounding country. Here young Pauli grew up, and doubtless prosecuted his studies under the direction of his father, who was a man of learning, and had opened a select Latin and French school in the place.

In the year 1812 or '13, young Pauli was licensed to preach the Gospel, (Syn. Min., 1812, p. 54 ; 1813, p. 58,) and, in 1816, ordained to the office of the holy ministry, (Min. 1816, p. 17 ; 1817, p. 6.) having succeeded his father, who died in 1815, in the pastorate of the Reading charge. In this field he continued to labor, in connection with the Synod of the Reformed Church, up to the year 1844, when, getting into some difficulty with the Classis of Lebanon, his name was stricken from the list of ministers. He died at his residence in Reading, May 20th, 1855, aged 63 years, 2 months, and 11 days.

Of Mr. Pauli's abilities as a preacher we have no personal knowledge. He was, however, quite popular in his day, and is said to have been a man of some culture. His private character, as far as we know, was good. Though no longer a member of Synod, he continued to preach in some country congregations up to the time of his death.

Mr. Pauli belonged to a priestly family ; not only his father and younger brother, but also his grandfather—Ernst Ludwig Pauli—having been ministers in the German Reformed Church.

REV. WILLIAM HAUCK.

OF Mr. Hauck's early life we have no knowledge, except that he was a native of North Carolina. At the meeting of Synod, held in Womelsdorf, Berks county, Pennsylvania, in 1814, a letter was received from several congregations in North Carolina, in which they earnestly desired a minister, with special reference to Mr. Hauck, who, for some time, had preached in that country. Mr. Hauck was

referred to a committee of examination, who subsequently reported that his examination had "afforded them perfect satisfaction," and suggested that he be licensed. On the strength of this suggestion the request was granted; and, in view of the great distance of his residence, his license was extended to three years. (Syn. Min., 1814, pp. 62, 63.)

In 1817, we find Mr. Hauck not present at the Synod. His ordination probably took place in 1818, at the meeting of Synod in Carlisle, Pennsylvania. In 1819, he had charge of the following congregations in Wythe county, Virginia: Evansham, Old Church, Kimmerling's Gravel Creek, Frederick Kolb's and Adam Kolb's. In this field he continued to labor for some years, when, in 1830 or '31, he took charge of four congregations in Davidson county, North Carolina. In this field he labored some four or five years; for, in 1836, we find him living at Lexington, and having charge of but one congregation, namely, Peck's. After this his name does not appear again in the Minutes of Synod.

For some reason, he was suspended from the functions of the ministry about this time. "He then went to Missouri, where he died." (Letter of the Rev. John G. Fritchey.)

REV. FREDERICK A. HERMAN.

MR. HERMAN was the son of the Rev. Dr. F. L. Herman, of blessed memory. He was licensed to preach the Gospel in 1815 (Min., p. 66), and ordained, after three years' service, in 1818 (Min., 1819, p. 6). For some years he was settled as pastor of a number of congregations in and around New Holland, Lancaster county, Pennsylvania. In 1821 or '22, he, in connection with some others, left the regular Synod, and constituted the so-called "Free Synod." His name accordingly disappeared from the Minutes, and does not occur again until 1838, when he is reported as stationed at Hartleton, in Union county, Pennsylvania.

He died in Turbotville, Northumberland county, Pennsylvania, and is buried in the "old" graveyard. The stone placed over his grave bears the following inscription :

"In memory of Rev. F. A. Herman. Died, October 30th, 1849, in the 54th year of his age."

(Letter of Rev. Tilgman Derr:)

REV. JOHN M. INGOLD.

OF Mr. Ingold's early life we have no knowledge, except that he was the son of the Rev. John William Ingold, who, towards the close of the last century, was successively pastor of several charges in East Pennsylvania. (See Vol. II. of this work, pp. 399, 400). He received aid from the Church, in prosecuting his studies preparatory to the ministry, in 1815. (Syn. Min. p. 67.) He was licensed at the Synod of Carlisle, Pennsylvania, in 1818, in connection with a large number of applicants, and ordained with them in 1819. (Syn. Min., 1819, pp. 4, 22, 27.) He had charge of two congregations—residing in Pittsburg, Pennsylvania, where he died in 1821. (Min., pp. 5, 34.) Of his life and labors, beyond the incidental notices in the Minutes of Synod, we have no knowledge. His congregations were weak; in 1819, he reports 54 baptisms, 28 confirmations, and 107 communicants; in 1820, baptisms, 23, and communicants 113; in 1821, he failed to report, owing probably to his early death, which occurred during this year. (Min. 1821, p. 34.)

REV. MARTIN BRUNNER.

MR. BRUNNER was a native of Philadelphia, having been born there in the year 1797. His childhood and early youth were probably spent in the city. He studied theology under the Rev. Samuel Helffenstein, D. D., pastor of the Race Street church. Having completed his theological

course, he was licensed by the Synod of the German Reformed Church, which convened in New Holland, Lancaster county, Pennsylvania, in the month of September, 1816. He had already received a call from Sunbury, Northumberland county, Pennsylvania, and entered immediately upon the duties of his office, as a "licentiate." After serving three years in this capacity, he was ordained by a committee of Synod, in 1819. (Syn. Min., 1816, p. 72; 1819, p. 22; and 1820, p. 8.)

In this charge, which consisted sometimes of four, and, a part of the time, of six congregations, he continued to labor, with general acceptance and success, for a period of eleven or twelve years, when he accepted a call from four congregations in and around Hagerstown, Maryland. Here he remained until 1832, when he removed to Lancaster city, and became pastor of the Reformed church in that place. In this field he labored for seven or eight years, when he resigned. From this time forward he was without any pastoral charge, and, in 1843, his name disappears from the Minutes of Synod. He still continued to reside in the city of Lancaster, separated from the Church, and very seldom attending any of her services. He died at Lancaster, in 1852, in the 56th year of his age.

Mr. Brunner was a man of fine talents, well educated, and a popular speaker, using with equal fluency, ease, and elegance, the English and German languages. Few men possessed the elements of greater usefulness than he; but, alas, he yielded to temptation, became intemperate in his habits, and saw the glory of his early life dimmed, and its light and beauty shrouded in darkness and despair!

REV. JOHN WINEBRENNER.

MR. WINEBRENNER was born in Frederick county, Maryland, March 25th, 1797. He entered the ministry of the Reformed Church in 1820, after having completed his theological course under the Rev. Samuel Helffenstein, D. D.

(Syn. Min., pp. 12, 24, 25.) He took charge of the German Reformed congregation in Harrisburg, Pennsylvania, in connection with Schupp's and Wenrich's, in Dauphin, and Schnebly's, in Cumberland county. Soon, however, he got into serious difficulties, both doctrinal and practical. The matter was brought before the Lebanon Classis, and also before the Synod, in 1825. (Syn. Min., p. 8.) So also in 1826. (Syn. Min., p. 7.) In 1827, the matter came up again, and the Synod appointed a committee to inquire into his affairs. In the Minutes of 1828, we have the following record: "The committee, which, according to page 11, of the Minutes of 1827, was appointed to investigate the affairs of the brethern Winebrenner and Habliston, reported that Mr. Winebrenner did not appear before them in answer to their citation; and that, in their opinion, he should no longer be regarded as a member of this body." The report was received and adopted. (Syn. Min., 1828, p. 6.)

Mr. Winebrenner was a man of some talent, good address, and an earnest and popular preacher; but exceedingly vain, self-willed, and determined to have his own way. His disorderly conduct was followed by the most disastrous consequences, both to himself and his congregations. The latter were fearfully distracted; and, to this day, suffer from the evil effects of his secession. He himself had to experience, in the latter part of his life, the bitter fruits of self-will and insubordination. "He died at his residence in Harrisburg, Pennsylvania, September 12th, 1860, aged 63 years, 5 months and 17 days." (Letter of Rev. W. H. H. Snyder.)

REV. DAVID HASSINGER.

MR. HASSINGER was born in Myerstown, Lebanon county, Pennsylvania, in 1797. In early infancy he was baptized by the Rev. J. Andrew Schultz, and subsequently admitted to full communion in the German Reformed

Church, by the Rev. William Pauli. He commenced his theological studies under the Rev. Mr. German, of the Lutheran Church, and completed them under the Rev. Dr. Helffenstein, of Philadelphia. He entered the holy ministry in 1824. (Syn. Min., pp. 6, 26.) In the year 1830, he was united in marriage with Miss Catharine Gibson, daughter of the late Francis Gibson, Esq., of Perry county.

His first field of labor was Newville, Cumberland county, Pennsylvania, composed of three or four congregations, which he served about six years. From this place he removed to Orwigsburg, Schuylkill county, Pennsylvania, and preached to the town and Blue Mountain congregations seventeen or eighteen years. From this place he went to Pottsville, in the same county, and served that congregation, with some others in the vicinity, for seven or eight years. In 1856, he moved with his family to Perry county; since which time he was not engaged in the active duties of his office. He died near Ickesburg, in Perry county, Pennsylvania, March 3d, 1858, aged 61 years.

Some years previous to his death, he connected himself with the so-called "Independent Synod of Pennsylvania," but soon ceased to attend its meetings, and expressed, in the strongest terms, his disapprobation of this irregular movement. He also declared his purpose to return to the regular Synod of the Reformed Church at the earliest opportunity. He felt miserable, in view of his wrong ecclesiastical connection. He was naturally well disposed, and never attempted to create any disturbance.—*Ger. Ref. Mess.*, April 14, 1858.

REV. F. W. BINDEMAN.

THE first notice we have of him is in the Minutes of 1824, p. 7, where, as a student of the Rev. J. William Dechant, he is recommended for licensure and ordination by his preceptor. He was referred to the Committee of Examination, who subsequently reported favorably, and

recommended that he be ordained when he receives a call. In the Minutes for 1825, p. 6, mention is made of a "letter from Mr. F. W. Bindeman containing various requests." The fathers resolved, that, for "certain reasons," these requests be not granted, and "that the Classis to which he may apply for ordination be advised to be circumspect before they ordain him." At the meeting of the Synod in 1826, he was present, and, according to the Minutes, p. 5, was received as an advisory member—he having at this time charge of three congregations, viz. : Hanover, Christ's and Lischy's in York county, Pennsylvania. In 1827, already, he was suspended from the functions of the holy ministry ; and in the Minutes of 1828, we have the following characteristic record : " Mr. F. W. Bindeman appeared before Synod, in a very rude manner, in order, as he said, to justify himself in regard to the resolution adopted by the Synod last year, whereby he was suspended from the duties of his office, until by the issue of a trial pending before the court of York county, it should appear that he was innocent of the serious charges preferred against him. But inasmuch as Mr. Bindeman did not regard the resolution of Synod to abstain from the exercise of his ministry, while lying under such serious charges ; and, inasmuch as his conduct, in the meantime, was in various respects unbecoming ; and, inasmuch as his demeanor before Synod was characterized by a degree of impudence and passion beyond all endurance, the Synod deemed him unworthy of the ministerial office, and resolved that the said F. W. Bindeman be excluded from all connection with this body." (Syn. Min. 1828 pp. 7, 8.)

REV. CHARLES AUGUSTUS PAULI.

THE Pauli family is somewhat noted in the German Reformed Church, as having furnished a long succession of men to minister at her altars. Charles Aug. Pauli was born in the city of Reading, Berks county, Pennsylvania,

April 12th, 1804. His parents were the Rev. Philip Reinhold Pauli, and Anna Elizabeth Musch. He was early baptized, and in maturer years instructed in the Heidelberg Catechism and received by confirmation into full communion with the Reformed church in Reading, of which his sainted father was then pastor. He prosecuted his literary course in the Academy of his native place; and afterwards, in 1822, commenced the study of theology under the Rev. J. William Dechant.

At the meeting of Synod held in Philadelphia, in the autumn of 1825, he was examined, licensed, and, on the evening of September 29th, ordained to the holy ministry. (Syn. Min., 1825, pp. 6-9.)

Soon after this, Mr. Pauli took charge of the St. John's church, in Robeson township, Berks county, Pennsylvania, which he served about one year, when he accepted a call from the Angelica congregation, and afterwards from the Schell's and Wenrich's, in Dauphin county, Pennsylvania. These, with some interruption, he served for a period of seven years. In 1834, he accepted a call from four congregations in the counties of Berks and Lebanon, namely: Womelsdorf, Hain's, Oley and Newmanstown, which he continued to serve for twenty-one years. When, in 1855, his elder brother, the Rev. William Pauli, died, he gave up Oley, Womelsdorf and Newmanstown, retaining only the Hain's, to which he added the Sinking Spring, Elsas, Yocum's, Hinnerschitz, and Kissinger congregations, previously served by his brother. These he continued to serve up to the time of his death—the Hain's for thirty-seven years.

On the 30th of August, 1835, Mr. Pauli was married to Miss Maria L. Davis. They never had any children.

During his ministry of some forty-six years, he baptized 6,775; confirmed 2,013; buried 2,044; married 2,121 couple, and preached about 4,700 times. For some years Mr. Pauli did not stand in any connection with the Synod. Some difficulty occurred between him and the Lebanon Classis; he stood aloof for several years, when his name

was erased from the list of ministers. (Syn. Min. 1845, p. 25.) His personal character, so far as we know, was unexceptionable. In the discharge of his pastoral duties, he manifested considerable zeal, and his labors were not without good fruits. He always remained faithful to the Reformed standards, carefully instructed his people in the Heidelberg Catechism, and confirmed them according to the custom of the Church in which he was raised. He was a well-disposed man, of pleasant address, and possessed of some talent for preaching. Had he remained in connection with the Synod, and labored in unison with the Church, he might have accomplished a good work. His energy and zeal, in the earlier part of his ministry, gave promise of much success. He was faithful in the discharge of his duties; and, by his genial spirit and kindly bearing, had gained for himself many warm and devoted friends.

Mr. Pauli's health had been gradually failing for some time past. During the last several years of his life he was a constant sufferer. His last illness commenced about two months previous to his decease. After patiently suffering the will of God, he fell asleep gently, at his residence, in the city of Reading, Berks county, Pennsylvania, October 5th, 1871, aged 67 years, 5 months, and 23 days. His funeral took place on the 11th of October, when a suitable discourse was delivered by the Rev. Dr. Bausman, on these words, chosen by himself: "I have fought a good fight, I have finished my course, I have kept the faith." 1 Tim. iv. 7.—*Hausfreund*, October 12, 1870.

REV. SAMUEL SEIBERT.

MR. SEIBERT was born in Dauphin county, Pennsylvania, September 8th, 1800. On the strength of an application to Synod from Lewistown, Mifflin county, Pennsylvania, in 1824, he was licensed to preach the Gospel (Syn. Min., pp. 8, 27); when or where he was ordained does not appear.

In 1825, he presented a call, but failed to appear before the committee of examination, and, consequently, was not ordained. (Syn. Min., pp. 6, 9.) His name is not found again on the Minutes for twelve or thirteen years. In 1837, his name appears in connection with the Selinsgrove charge. He remained here until 1843, when he removed to Boyertown, in Berks county, Pennsylvania, taking charge of five congregations which he served till 1850. The next two years he was pastor of Limerick and Keeler's, in Montgomery county, when, for some reason, he was deposed from the ministry. (Syn. Min., 1852, p. 22.) In 1858, he was again restored to the ministry by the Classis of Goshenhoppen, and dismissed to the St. John's Classis, Synod of Ohio. (Syn. Min., 1858, p. 33.) From this time onward to 1861, his name appears in connection with some congregations in and around Canton, Stark county, Ohio; after which it again disappears from the Minutes.

He died at Greentown, Stark county, Ohio, July 8th, 1863, aged 62 years, 9 months, and 16 days.—*Ger. Ref. Mess.*, January 6, 1864.

REV. JOHN KELLER.

MR. KELLER was a Western man. His studies preparatory to the holy ministry he prosecuted under the care of the Rev. George Weisz, in New Lancaster, Ohio. He was licensed and ordained by the Synod of Ohio, in 1827; and was a member of the Erie Classis at the time of its secession, and continued in this independent relation until the time of his death. It was his purpose, however, to connect himself with the Classis of New York, which act was prevented by his decease.

Mr. Keller was pastor of the German Reformed church, at Townline, in Erie county, New York, at the time of his death, which took place at his residence, on the 21st day of May, 1852, in the 52d year of his age.—*Ger. Ref. Mess.*, June 30, 1852.

REV. ISAAC MIESE.

MR. MIESE was born in Centre township, Berks county, Pennsylvania, March 31st, 1812; was licensed and ordained by the so-called "Free Synod," and came along with that body into the old or mother Synod, in 1836, or soon after. He was at this time in charge of a number of congregations located in the western part of Berks county, Pennsylvania. His charge was composed of four, and sometimes of five, and even six, congregations, among which were Bern, Bellman's and Frieden's, embracing in all upwards of a thousand communicant members. His residence, up to 1851, was in Reading; afterwards in Lower Bern, within the bounds of his charge. He continued to serve these congregations, in connection with the Synod, up to the year 1863, when he declared himself independent, and his name disappears from the Minutes. He died February 1st, 1864, aged 51 years, 10 months, and 1 day. Mr. Miese was not an educated man; but he might have been useful, had he remained faithful to the Church, and labored in unison with her. As it is, he exerted, during the last few years of his life, an influence greatly damaging to the cause of religion in that region of country, where the spirit of rebellion and insubordination had been already too extensively prevalent.

REV. CHARLES REIGHLEY.

IN 1833, Mr. Reighley took charge of the German Reformed congregation in Frederick city. Maryland, and applied to Synod to be received as a member of that body. He was referred to a special committee, of which the Rev. J. C. Becker, D. D., was chairman. This committee subsequently reported, that, in regard to his doctrinal views, and his willingness to be governed by the Constitution of the Reformed Church, he had given them satisfaction, but that they could not approve of the manner in which he had been ordained. For peculiar reasons, however, they re-

commend that the Synod receive him into their connection. The report was adopted. (Syn. Min., 1833, pp. 9, 10.) He continued to serve as pastor of the Reformed church in the city of Frederick for several years. (Syn. Min., 1833, p. 42; and 1834, p. 58.) At a special meeting of the Maryland Classis, held September 2d, 1835, he was expelled, and deposed from the ministry. (Min. p. 12.)—Dead or living?

REV. ANDREW HOFFMAN.

MR. HOFFMAN was a European by birth and education. He came from Germany to this country, as a young man, about the year 1831 or '32, and settled at McKeansburg, Schuylkill county, Pennsylvania, where he served as pastor of several congregations. In 1832, he appeared at the meeting of the Lebanon Classis, and was admitted as an advisory member, or perhaps as a probationer, according to a custom then prevailing in reference to foreigners. The Classis reported this fact to Synod, and requested permission to receive him as a full member, which request was granted. In 1833, he was admitted to full membership, and so reported to Synod. (Min., 1832, p. 21; 1833, p. 15.)

In the year 1834, or perhaps in the latter part of 1833, he accepted a call from the Falconer Swamp and Old Goshenhoppen congregations, in Montgomery county, Pennsylvania; and in April, 1836, he took charge of the Vincent congregation, lying within the bounds of the Philadelphia Classis, which was constituted in the fall of that year. This caused some trouble. In 1844, he was, for some cause, deposed from the ministry. (Min., 1844, p. 24.) He, however, continued preaching in an independent way, for some years, when, in a fit of desperation, he put an end to his life.—Well may we pray: "Lead us not into temptation, but deliver us from evil."

REV. JOHN L. SAUNDERS.

OF the early history of Mr. Saunders, we have no knowledge. He was ordained in 1843, by the Maryland Classis, having probably been licensed also in the same year. (Syn. Min., 1843, p. 20.) Where he was stationed at the time of his ordination, or whether he was ordained as a missionary, does not appear from the Minutes of Synod, as he did not present a report of his labors or charge in that year.

In 1834, we find him in Tiffin, Seneca county, Ohio, where he continued to labor for several years. In 1837, he left Tiffin, and removed to Attica, in the State of Indiana, where he died, January 27th, 1840, after having been in the service of the Church about seven years. (Ter. Mon., p. 67.)

REV. LOUIS R. PORTER

OF Mr. Porter's life and ministry we know absolutely nothing. His name does not occur in the Minutes, so far as we have had access to them. He seems to have lived and labored in the Western portion of the Church, and died in 1834. (Ter. Mon., p. 67.)

REV. GEORGE A. LEOPOLD.

MR. LEOPOLD was a native of North Carolina; originally a Lutheran, then a Hinkelite; subsequently he found his way into the Reformed Church in the South, and finally into the ministry. He was a student in the Seminary of the Reformed Church, at Carlisle, Pennsylvania, in 1832, and was licensed by the Synod in the autumn of the same year. (Syn. Min., 1832, pp. 17, 38.) His license was renewed in 1833, for one year. (Syn. Min., p. 9.) He at this time resided in North Carolina. Either in the latter part

of 1833, or the early part of 1834, he was ordained to the holy ministry, by the Classis of Maryland. (Syn. Min., 1834, p. 18.) For awhile he had charge of three congregations; where, exactly, does not appear. (Syn. Min., 1836, p. 79.) The following year he seems to have been in some way associated with the Rev. Dr. Brown, in the Rockingham charge, in Virginia. (Syn. Min., 1837, p. 47.) Afterwards he took charge of the church in Winchester. How long he remained here, we cannot say. (Syn. Min., 1840, p. 92.) In 1842, he was suspended from the functions of the ministry by the Classis of North Carolina. (Syn. Min., 1842, p. 22.) He made several efforts to be restored, but without success. He subsequently went to California, where he probably died.

REV. CORNELIUS GATES.

MR. GATES applied for license in 1833. (Min., p. 9.) A committee was appointed to examine, and, at their discretion, to license him; which appears to have been done, as he was ordained by the Maryland Classis in 1834, having at that time charge of St. John's and St. Peter's, within the bounds of said Classis. (Min., pp. 18, 69.) His name does not appear again for several years. He was, however, laboring in a place called "Red-Hook," in the State of New York, in 1838. (Min. pp. 57, 66.) In 1840, he was dismissed by the Philadelphia Classis, in order "to connect himself with the Classis of Poughkeepsie, of the Reformed Dutch Church." (Min., p. 23.)—Dead or alive?

REV. WILLIAM WILSON BONNEL.

WE are not able to say exactly in what year Mr. Bonnel entered upon the duties of the holy ministry. In 1842, he was received from the Presbyterian Church, by the Classis of Mercersburg, having been called to the pastorate of the

German Reformed church in Chambersburg, Franklin county, Pennsylvania. Here he labored with great zeal and acceptance till some time in the year 1844. He then resigned his charge, and was dismissed to the Presbteyrian Church, in which he had been born and educated. Mr. Bonnel was a good man, and a pleasant speaker. He was naturally of a cheerful and happy disposition, and seemed to be a favorite with everybody. During his short ministry in the Reformed Church, he drew around him many warm friends. As a preacher, he was earnest, clear, and searching, and sincerely desirous of advancing the spiritual interests of his people. He died in 1850, aged 41 years.

REV. JAMES BLACK.

THIS aged minister was raised in the Presbyterian Church, in connection with which he spent the greater part of his long life. In 1834 (Min., 1834, p. 19), he presented his dismission from the Presbytery of Winchester to the Maryland Classis, and asked to be received into connection with the German Reformed Church. His papers being found in order, he was received. He resided for some years at Shepherdstown, Virginia; but whether he ever was actually pastor of that charge does not appear from the Minutes, as he failed to hand in a report of his ministry. Only a few years later, he passed back again into the Church from which he had come, and continued in its connection to the end of his life. (Min., 1839, p. 17.)

“He was an eminent Christian, and remarkable for his straightforwardness, and the simplicity of his style of preaching, abounding in the use of Scriptural language.” He died at Shepherdstown, Virginia, in the early part of the year 1860, “full of years, and after a varied and eventful life.”—*Ref. Ch. Mess. Mar. 7, 1860.*

REV. ABRAHAM BERKY.

OF MR. BERKY's early history we have no knowledge. In 1826, he was recommended to Synod by the Rev. John T. Faber and Father Caspar Wack. He was referred to a committee, which reported unfavorably, and he was accordingly advised to continue his studies in the Seminary at Carlisle, Pennsylvania. He afterwards became a member of the so-called "Free Synod"; and, as such, was received into the regular Synod, in 1834 (*Min.*, 1834, p. 36; 1835, p. 53.) He labored successively in Berks county, Pennsylvania; in Philadelphia, as agent of the Sunday-school Union; in Northampton county; at Wilkesbarre, Luzerne county; at Hilltown, in Bucks county; at Dansville, New York; at Rochester, in the same State; and at Detroit, Michigan. This was his last station in connection with our Synod. He then passed over to the Reformed Dutch Church, in connection with which he stood until he died, August 1st, 1867, aged 61 years, 7 months, and 21 days. —*Ref. Ch. Mess.*, *Sep.* 4, 1867.

REV. ROBERT KOEHLER.

MR. KOEHLER was a native of Saxony, and from the fact that he studied at the University of Jena, it is presumed that he was a native of Sachsen-Weimar-Eisenach. The exact time and place of his birth are not known to us. Becoming involved in political difficulties, in connection with one of the many "fraternities" which flourished and overspread Europe during the former half of the present century, Mr. Koehler, with many other students, was compelled to leave his native country. This happened in 1833. In Belgium, where he had taken refuge, he made application to the Reformed Ministerium for license to preach the Gospel. He was accordingly licensed and ordained, and served about five years as "Vicarius" of an aged and infirm Reformed minister. Subsequently he emigrated with

his family to this country—the exact date of his arrival is not known to us. (Letter of Rev. Dr. Zahner).

His first field of labor in this country was Mt. Eaton, Wayne county, Ohio, in 1846, serving both the German and French congregations. He remained here only about one year, when, having accepted a call from the "Smithfield" congregation in Pittsburg, Pennsylvania, he removed to that place. He labored here from 1847 to 1849. With what success we cannot say. From this place he went to Buffalo, New York, and thence to Rochester. In these places he spent several years, when, in 1853, he was recalled to Mt. Eaton, Ohio. His labors here were confined to the French congregation; but, in connection with it, he also served a Union church in Bethlehem, Stark county, and the Reformed congregation at Walnut Creek, in Holmes county. In the spring of 1862, he received a call from the Reformed church of Akron, and labored there until some time in the winter of 1863-'4, when he received a commission as chaplain of the 108th Ohio Volunteer Regiment, in the United States army. In 1866, after leaving the army, he commenced to labor as missionary at Titusville, in Crawford county, Pennsylvania. After remaining here only about one year, he removed to Meadville, where, unfortunately for himself and the Church, he became identified with the disaffected portion of the congregation then under the pastoral care of the Rev. D. D. Leberman. This unfortunate step proved highly detrimental to the Reformed interest in Meadville, and ruinous to himself. Henceforth he stood independent of the Synod, became irregular in his habits, and lost entirely the confidence and esteem of his brethren in the ministry.

He died very unexpectedly at the house of one of his members in the country, some six miles from Meadville, Crawford county, Pennsylvania, where, at the time of his death, he resided. This occurred on the 29th day of January, 1870.

Mr. Koehler was a man of superior talents, regularly educated, a good orator, energetic, and sound in the faith.

He labored with some degree of success, especially in the earlier part of his ministry. Unfortunate was he in being too high-tempered; consequent upon this were his frequent changes. Eventually his manifold troubles, and "fondness for mingling with hilarious society," led him astray and carried him beyond the "bounds of sobriety."—*Ref. Ch. Mess., Feb. 9, 1870; also letter of Rev. D. D. Leberman.*

"Clad in the armor from above,
Of heav'nly truth and heav'nly love,
Come now, my soul, the charm repel,
And pow'rs of earth and pow'rs of hell."

REV. WILLIAM H. MAERTENS.

MR. MAERTENS was a European by birth and education, and was received as a "candidate," by the Synod held at Chambersburg, in 1835, and placed for one year under the care of Zion's Classis (Min., pp. 10, 31); but before the next meeting of Synod, he was, without their permission, ordained by the Classis of Maryland, and placed over the church in Washington city. The Zion's Classis called the attention of Synod to this regular proceeding; and a committee was appointed to prepare a minute in reference to the subject. The committee subsequently reported that the action of the Maryland Classis was hasty and unconstitutional. (Syn. Min., 1836, pp. 18, 21, 23, 24.) His name does not appear again on the Minutes, except once, and that in a dubious way. (Min., 1838, p. 68.)—Dead or alive?

REV. WILLIAM C. RANKIN.

MR. RANKIN was a native of North Carolina, and originally a Presbyterian. He entered the ministry of the German Reformed Church in the year 1835 or '36, and was employed as a missionary at Mountain Creek, in North Carolina. (Syn. Min., 1836, p. 80.) The following year he

is reported as being missionary agent at Jasper, Dubois county, Indiana, and as having charge of five congregations. (Syn. Min., 1837, p. 47; 1838, pp. 63, 68.) We here lose sight of him. He probably died about this time. He is said to have been "talented but eccentric."

REV. JACOB BEAR.*

OF MR. BEAR'S early history we have no knowledge. He was probably born in eastern or central Pennsylvania, March 4th, 1810. In the year 1835, or '36, he was licensed, either by the Synod or by the Susquehanna Classis, as they requested the Synod to furnish him with a certificate of licensure. (Syn. Min., 1836, p. 19.) He was at first settled at Spring Mills, Centre county, Pennsylvania. In 1837, he is stationed at Oxford, in Adams county. He remained here, probably, three or four years, serving four congregations, and having his residence at New Chester, in that county. In 1840, he had charge of twelve congregations in the vicinity of Shanesville, Ohio. (Syn. Min., p. 89.) Here he labored, probably, five or six years, when he removed to West Point, Lee county, Iowa Territory. In this place he remained until 1855, when, on the 1st day of February, he died, aged 44 years, 11 months, and 17 days. (Min. O. Syn., 1855, p. 40.)

REV. JOSEPH F. BERG, D. D.

MR. BERG was born in one of the West India Islands, where his father was located as a missionary. His parents were the Rev. Christian Frederick and Hannah Berg, members of the Moravian Church, in connection with which he also was born and reared, and received his literary and theological training. In 1836, having received a call from the German Reformed church in Harrisburg, Pennsylv-

*Sometimes written Baer—German Style.

nia, he appeared before Synod and requested to be received into its connection. His application being sustained, he was received, and, on the evening of October 2d, was ordained and set apart to the work of the holy ministry. (Syn. Min., pp. 10, 26, 30.) He remained at Harrisburg only a short time, when, being appointed to a professorship in Marshall College, he removed to Mercersburg, Pennsylvania. Here he remained about one year, when he accepted a call from the German Reformed church on Race street, Philadelphia. In this charge he labored with acceptance and success, up to 1852, when he was dismissed to the Synod of the Reformed Dutch Church. (Syn. Min., p. 22.) He continued to labor for some time in the city of Philadelphia, as pastor of one of their churches, when he was elected professor in the Theological Seminary, at New Brunswick, New Jersey, where he continued in the faithful discharge of his official duties to the time of his decease. He died July 20th, 1871, in the 59th year of his age. His remains were brought to Philadelphia, and deposited in the South Laurel Hill Cemetery.

Dr. Berg was a good scholar, an agreeable companion, a pleasant and popular speaker, and a voluminous writer—principally in the controversial line. He was married to a daughter of the late Rev. Thomas Pomp, of Easton, Pennsylvania, who, together with a number of children, survives her sainted companion.—*Ref. Ch. Mess.*, July 26, 1871.

REV. JAMES W. JONES.

MR. JONES applied to the Synod of 1836, for licensure; and his application, for certain reasons, was complied with, and license granted him. (Syn. Min., 1836, pp. 8, 30, 80.) In accordance with the recommendation of Synod, the Classis of North Carolina appointed a committee to ordain him, but they failed to do so. The following year Synod resolved to institute an inquiry into the cause of this failure.

The result was the revoking of his license on account of improper conduct. (Syn. Min., 1837, pp. 11, 39.)—Dead or alive?

REV. JACOB ALLEBORN.

MR. ALLEBORN probably came into the ministry through the Free or Independent Synod. We first meet with his name in 1837, in connection with Kensington and the Rising Sun. He appears to have been engaged in missionary work in those places, and made a report to Synod in reference to the same. (Syn. Min., 1837, p. 8.) He afterwards labored for a year or two at Bath, Northampton county, Pennsylvania. (Min., 1838, p. 58.) In 1840, he is reported as without charge, and so for the two years succeeding. Where he resided during these years, and what were his engagements, we cannot say. In 1843, his name was erased from their roll by the Classis of East Pennsylvania, and after this we entirely lose sight of him. (Min., p. 20.) He is said to be dead. (Rev. Dr. J. S. Dubs.)

REV. BENJAMIN T. NEAL.

MR. NEAL, at first, probably stood in connection with the so-called "Free Synod," and came in with that body. In 1836, at the first meeting of the Philadelphia Classis he was present as a member of that body, and put on the committee appointed to "hold a Tentamen with Rev. William H. Cornwell," who made application to be received into Classis. (Letter of Jonas Detwiler, Esq.)

We first meet with his name in the Minutes of 1838, p. 68, when he was living in Philadelphia, without a pastoral charge. So up to the year 1841. (Min., p. 75.) Sometime during the year 1842, he removed to Clearspring, Washington county, Maryland, taking charge of that congregation and of the St. Paul's, in the vicinity of the town. (Syn-

Min. p. 75.) In this charge he continued till 1845, a period of three or four years, when he resigned, and was for a year or two without charge. In 1847, he was dismissed to the Presbyterian Church (N. S.) Cincinnati, Ohio. (Syn. Min., 1847 p. 25.) He is reported as deceased. (Ter. Mon., p. 67.)

REV. DAVID MUCK.

To our knowledge his name does not occur in the Minutes of Synod, at least, not in any to which we have had access. He was, in all probability, a Western man. He died in 1838. (Ter. Mon., p. 67.)

REV. CHRISTIAN WINEBRENNER.

OF MR. WINEBRENNER'S early life we have no account. He was born on the 7th day of February, 1789, and entered the ministry of the Reformed Church in the year 1838 or '39, taking charge of the following congregations, namely: Clover Creek, Hickory-bottom, Bob's Creek, and Woodcock Valley, in the counties of Bedford and Huntingdon. Here he continued to labor, in connection with the Synod, until 1846, when his name disappears from the Minutes. He, however, still preached in some of the churches at a later period, probably to the time of his death, which occurred February 12th, 1858. He appears to have been a man well disposed; but, unfortunately, he fell in with some irregular movements, which proved disastrous to him as a minister of the Reformed Church; for which, however, he always cherished the kindest feelings, and, at the time of his death, bequeathed some property to the Church of his fathers. He died at his residence in Woodbury, Bedford county, Pennsylvania, in a good old age, and sleeps in Jesus. (Letter of Rev. John H. Sykes.)

REV. TRUMAN OSBORN.

WE first meet with his name in the Minutes of 1838 (p. 68), as pastor of the Reformed church in Germantown, Pennsylvania, having been received, sometime during that year, from the Presbytery of Baltimore. (Min., 1839, p. 17.) In 1842, he is reported as being without a charge, and residing at Gwynedd, Montgomery county, Pennsylvania. In 1843, he was dismissed to the Presbyterian Church. (Min., 1843, p. 30.) He is reported to be dead. (Ter. Mon., p. 67.)

REV. ANDREW CARROLL.

FATHER CARROLL was born in 1781 or '82, but where we are not able to say. In 1842, he is stationed at Humbersville, Holmes county, Ohio. (Syn. Min., p. 89.) In 1843, he is reported as having charge of two congregations, viz.: Richland and Knox township, within the bounds of the Sandusky Classis. In 1844, he is pastor of a congregation in Fort Wayne, Indiana. We next find him at Millersburg, Holmes county, Ohio. How long he remained in this place we have no means of ascertaining. In 1856, however, we find him at Bloomfield, Indiana, and pastor of one congregation. Here he probably remained till his death, which occurred in 1857, he being in the 75th year of his age. (Syn. Min., 1857, p. 103.)

REV. EDWARD D. SMITH.

THIS man was a noted impostor, appearing under different names. Edward D. Smith, *alias* Elijah Bowen, was received by the Philadelphia Classis, on forged papers, purporting to have been given by the Congregational Church, in 1840. (Min., p. 23.) He was settled for about one year in Trenton, New Jersey. Afterwards he served

two congregations, St. Matthew's and St. Paul's, in Montgomery county, Pennsylvania. He was deposed in 1843. (Min., p. 30.) The same person subsequently imposed on the Classis of Virginia, by which he was received under the name of J. W. Bond, in 1850 (Min., p. 18), also on the strength of forged papers. He was excommunicated in 1852. (Min., p. 23.) Subsequently, he was arrested on the charge of horse-stealing, and finally died in prison.

REV. HENRY HIESTAND.

OF Mr. Hiestand's early life and history, or the time and place of his death, we know absolutely nothing. In 1842, he was laboring as missionary at New Orleans. (Syn. Min., 3d Dis. Syn., p. 90.) He remained here till 1845, when he seems to have gone away and spent one year at Mobile, Alabama. In 1847, he is back again to New Orleans, where we meet with him up to 1854. Whether he then died, or what became of him, we cannot say. (Syn. Min., from 1842 to 1854.)

REV. DAVID MARTZ.

MR. MARTZ entered the ministry in 1845, taking charge of some congregations in and around Shanesville, Ohio. His field of labor was very extensive, embracing ten congregations. Afterwards, in 1847, the number was reduced to six. In this charge he labored faithfully and with success to the end of his life. He was taken with inflammation of the lungs, while at Farmersville, and died there, after an illness of about two weeks, Feb. 19th, 1849, aged 36 years. He was a pious and earnest man, and an acceptable preacher. He was buried in Shanesville, Ohio, his place of residence at the time.—*Ger. Ref. Mess.*, March 6, 1849.

REV. NATHAN EVANS.

MR. EVANS was born April 21st, 1822, and licensed by the Sandusky Classis, Synod of Ohio, in 1846. He took charge of three congregations, namely: Rome, Limestone, and Rehoboth, in Perry county, Ohio. His residence was at Risdon, Seneca county, Ohio. He died February 2d, 1848, aged 25 years, 9 months and 19 days. (Min. O. Syn., 1848, p. 28.)

REV. JOEL CAREY.

MR. CAREY was born June 1st, 1814. Of his early life we have no certain information. His name first occurs in the Minutes of the Synod of Ohio, of 1847, as a licentiate of the Maumee Classis. He was ordained to the holy office in 1848; and was laboring as a missionary in and around Napoleon, Ohio, up to the time of his death, September 21st, 1849. We copy from a minute adopted by the Synod of Ohio: "He was ardently and zealously devoted to the missionary work in which he had embarked. No one in our Reformed Zion was more willing to bring joy to our long-neglected and destitute membership in the far West by his presence, his acts of kindness, his prayers, and his counsels, than was our lamented Brother Carey; and, we may add, no one was more ready to respond to the calls of the afflicted, the distressed and suffering; hence, in his death, we have lost a worthy citizen, a companionable brother, a valuable and devoted Christian minister; one who could not fail to command the respect of this body, and the sincere esteem and love of all whose privilege it was to be associated with him, either in private or public life." He died at the age of 35 years, 3 months, and 20 days.—*Ger. Ref. Mess.*, Oct. 31, 1849.

REV. HERMAN BEUSSEL.

MR. BEUSSEL was a European by birth. He was sent to this country by the Missionary Association of Langenberg, near Elberfeld, Prussia, at which place he also prosecuted his studies for the missionary work, in the Mission Institute. In November, 1848, he was licensed as a member of the Classis of New York, and ordained, November 9th, 1848, to the work of the ministry, in the church at Williamsburg, New York, over which the Lord had made him an overseer. Here he labored until his death, which occurred August 13th, 1849, being in his 29th year, leaving a young widow to mourn his early departure. Mr. Beussel is said to have been an evangelical and devoted servant of Christ. His life was short, and his ministry extended only over one year and nine months. *Ger. Ref. Mess.*, Sep. 26, 1849.

REV. ERASMUS H. HELFRICH.

MR. HELFRICH was a native of Lehigh county, Pennsylvania, and related to the earlier Helfrichs, in that region, of blessed memory. He was partly educated under the care and tuition of his uncle—the Rev. John Helfrich, and partly at Mercersburg, Pennsylvania.

He was licensed and ordained to the ministry by the East Pennsylvania Classis, in 1848 (*Min.*, p. 22), and set over some congregations, four in number, located partly in Lehigh and partly in Northampton county. His charge was afterwards enlarged by the addition of several of Father Pomp's congregations, into which he had worked himself. His residence, after the first two years, was at Bath, Pennsylvania. He soon got into improper company—engaged in speculations—was tempted and misled, and finally made complete shipwreck of his character. He was suspended from the functions of the holy ministry by the Synod, in 1857. (*Min.*, pp. 16, 17.) This act of suspension

being disregarded by him, he was, in 1858, deposed from the office of the ministry, and from all its functions. (Syn. Min., 1858, p. 108.)

Mr. Helfrich had some talent, was a popular speaker, possessed good social qualities, and might have made a useful man. He was, however, but imperfectly educated, conceited, and without any fixed Christian principles to control him and keep him from the ways of the destroyer. His character was blasted, and he left that section of the country, and went to Philadelphia, where finally he died, when yet comparatively a young man—sincerely pitied by those who knew him and were aware of the wreck which he had made of himself. He left a sorrowing wife and several interesting children to mourn his death.

REV. JOHN C. MILLER.

MR. MILLER had scarcely entered upon the duties of his office when he was already called home. He was licensed and ordained by the Lancaster Classis of the Synod of Ohio, in 1850. (Min. O. Syn., p. 25.) He labored as missionary in Findlay and Bethlehem, Hancock county, Ohio. His ministerial career was of but short duration. He preached only between one and two years; but his life and labors were not in vain. He was a good man and an earnest preacher. He was taken sick, in Dayton, while on his way to the Synod of Miamisburg, and died soon after the close of the sessions, October 5th, 1851, aged 25 years and 2 months. His remains repose in the grave-yard connected with the Clear Port congregation, Fairfield county, Ohio, where his parents and friends worship.—*West. Miss. Aug. 9, 1866.*

REV. FRANKLIN D. STEM.

MR. STEM was a resident of Warren county, New Jersey, at the time he entered the ministry. He graduated at

Lafayette College, in 1846; then went to Mercersburg, and prosecuted his theological studies in the Seminary of the Reformed Church. He completed his course in 1849, and was licensed by the Classis of East Pennsylvania. He resided for a time at Easton, Pennsylvania, and, in 1857, was ordained to the holy ministry by the same Classis, and then dismissed to the Classis of Philadelphia. He spent a short time in Trenton, New Jersey, whence he came to Easton, Pennsylvania, on a visit, and died there August 18th, 1861. Mr. Stem was a young man of fine talents, and of excellent character. His early death was a serious loss to the Church. His career was brief, but his record is fair.

As a Christian, Mr. Stem was characterized by "great humility and cheerful sobriety; his piety was sincere and his zeal ardent. He possessed a high sense of the dignity and responsibility of the office of the ministry, and was frequently overwhelmed by a conviction of his unfitness for it. His sermons were of a high order, and well calculated to reach the heart."

Mr. Stem is the author of an interesting article on "The Unity of the Human Race," in the *Mercersburg Review*, March, 1851, pp. 129-143. He bid fair to become a most useful man in the Church; but, when the hopes of his friends were about being realized, he was suddenly called hence in the vigor of youth, with prospects of extensive usefulness. His death occurred on Sunday, the day commemorative of the resurrection of our Lord—the Divine pledge of our own blessed resurrection. In the comfort of this sweet hope, our young brother resteth in peace.—*Ger. Ref. Mess.*, Sep. 10, 1851.

REV. AARON CHRISTMAN.

MR. CHRISTMAN was a native of Northampton county, Pennsylvania, where he was born, June 4th, 1826. His literary course he pursued at Mercersburg, and then studied theology privately for a short time under the supervision

of the late Rev. Richard A. Fisher, of Sunbury, Pennsylvania. In the spring of 1850, he was examined and licensed by the Susquehanna Classis, and ordained to the sacred office by the Classis of Mercersburg, in 1851. Having passed over to the Episcopal Church, his name was erased from the list of members. (Min., 1850, p. 15; and 1854, p. 18.)

He died of consumption, in Philadelphia, March 28th, 1860, soon after his return from a trip to the South, aged 33 years, 9 months, and 24 days. His remains were brought to Bethlehem, Pennsylvania, where his mother then resided, and thence taken to the cemetery in Lower Saucon, and buried according to the rites of the Episcopal Church. After the burial, a funeral discourse was delivered by the author, on Rev. iii. 12.

REV. PETER BBUECKER.

MR. BRUECKER was a native of Duesseldorf, in Germany. He came to this country in 1849 or '50, and entered the Theological Seminary at Mercersburg, Pennsylvania, where he remained during the sessions of 1850-'51, when he left for the West. He was licensed to preach the Gospel, and ordained to the office and work of the holy ministry, by the Tiffin Classis, Synod of Ohio, in 1852. About the same time he took charge of a German congregation, in Sandusky City, Ohio, where he labored only about two years, when, on the 16th of January, 1854, he died, in "the triumphs of the Christian faith," and entered into "the rest prepared for the people of God." (Min. O. Syn., 1852, p. 18; and 1854, p. 32.)

Of the early history of Mr. Bruecker we have no knowledge. He is spoken of as an earnest and faithful minister. He departed this life after a ministry of only a very brief period, and at the early age of 28 years.

REV. CHARLES H. ALBERT.

THE subject of this brief sketch—the son of Mr. Jacob Albert, and wife, whose maiden name was Harmony—was born in White Hall, Lehigh county, Pennsylvania, in 1824. In early life, he came with his parents to Perry county, where he grew up. His literary and theological studies he pursued at Mercersburg, Pennsylvania, where he graduated in 1848. After spending about two years in the Seminary, he was licensed by the Lebanon Classis, in 1850, and ordained to the office and work of the ministry, in 1852, by the Classis of North Carolina, where for some time he acted as President of Catawba College. He then came North, and was employed in teaching a select school. Subsequently, he passed over to the Episcopal Church, and finally died in Texas, in 1869, aged 45 years.

Mr. Albert was a man of considerable ability, extensive knowledge, and good taste; affable, social, and kind, but very eccentric. He published, when quite young, a small volume of poems.

REV. ERICK F. LOEDERS.

OF MR. LOEDERS' early life we have no definite knowledge. Formerly he resided at Baltimore, where he was for many years engaged as a colporteur of the American Tract Society. Subsequently he removed to the West; and in 1854, he was licensed to preach the Gospel by the Sandusky Classis of the Synod of Ohio, and ordained as missionary to Auglaize county, in Ohio. (Min. O. Syn., 1854, p. 26.) He appears to have remained here only a few years. In 1857, he took charge of the Second Reformed church, in Dayton, Ohio, where he remained until 1862, a period of five years. His ministry in that congregation appears to have been crowned with success, as the number of members increased from 90 to 135, and the communicants from 80 to 125, as appears from the statistical tables of this period.

From Dayton, he removed, in the year 1862 or '63, to Lafayette, in the State of Indiana. Here he continued to reside until the close of his life. Whether he had charge of any congregations, or was at all engaged in the active duties of the ministry, does not appear from the Minutes of the Synod. He was, in all probability, without any regular charge. We have made inquiry by letter of persons in the West, but can get no information which will enable us to prepare a satisfactory sketch of his life and ministry.

He died at his residence, Lafayette, Indiana, on the 12th of May, 1870, in the 58th year of his age. The sermon at his funeral was preached, at his special request, by the Rev. H. L. Miller, from 1 Cor. ii. 2.—*Ref. Ch. Mess.*, July 20, 1870.

REV. GEORGE A. FICKES.

MR. FICKES was born in Union township, Bedford county, Pennsylvania, April 15th, 1820. His parents were Jacob and Rosanna Fickes. After being properly instructed, he was confirmed by the Rev. Jacob Ziegler, about the year 1837, and thus received as a member of the Reformed church at St. Clairsville, then belonging to the Bedford charge.

He prosecuted his studies at Tiffin, Ohio; and was licensed by the Westmoreland Classis to preach the Gospel, and ordained to the holy ministry in 1857. (*Min. O. Syn.*, 1858, p. 16.) He took charge of four congregations in the vicinity of Grantsville, Maryland, where he labored for about two years, when he removed to Fremont, Ohio. He was for several years without any pastoral charge, owing, probably, to ill-health, preaching during this interval only occasionally. In 1863 he went to Plymouth, Indiana, where he served four congregations during that and the succeeding year. After this he served some congregations in De Kalb county; only, however, for a short time, when he died, April 26th, 1865, aged 45 years and 11 days. (*Min. O. Syn.*, 1865, p. 24.)

Mr. Fickes was married to Miss Sarah Moser, February 22d, 1843. They had ten children ; of these two boys and one girl are with their sainted father in the spirit-world. The others, three boys and four girls, are still living.

Mr. Fickes was a good, earnest, and upright man, endeavoring faithfully to discharge his duties as a minister of the Gospel. Owing to an impediment in his speech, he labored under some disadvantage as a public speaker. Like many others in the ministry, he was poor ; and, besides preaching the Gospel, had to labor to support himself and family. Often after working hard all the week, he would walk ten or even twenty miles to his appointments on Sunday. He is at rest now—asleep in Jesus. (Letter of Rev. H. Bair.)

REV. JESSE STROUD WEBER.

OF Mr. Weber's early history we have no knowledge. The following account of his later life and death, we take from the *Ref. Ch. Mess.*, August 8th, 1860 :

On the 27th of July, 1860, J. Stroud Weber, a licentiate of the Philadelphia Classis, went out with his brother John Herman Weber, on a fishing excursion, at Absecom, New Jersey, in a small boat, when by some means they were thrown into the bay, and both perished.

Mr. Weber served his apprenticeship as a printer at Doylestown, Pennsylvania. In 1857, he joined the Church under the Rev. A. B. Shenkle, at the Trappe, and at once commenced studying for the ministry under his pastor and a committee of the Philadelphia Classis. Since then he has been teaching school in connection with his theological studies. At the annual meeting of the Philadelphia Classis, in 1860, he was licensed to preach the Gospel. Since he commenced studying, he was a faithful worker in the cause of the Redeemer. Hearing of the illness of his father a fortnight since, who lives at Absecom, New Jersey, he paid him a visit, and while there the sad accident oc-

curred. Stroud was 28 years of age, and his brother 21. The former leaves a wife and two children. On the 31st, both were buried in one grave in the Episcopal cemetery at Evansburg, in the presence of an immense concourse of people, half of whom could not gain access to the church. The Rev. A. B. Shenkle preached the funeral sermon. The Revs. G. Minzer, H. A. Hunsecker, and H. S. Rodenbaugh, also assisted in the services. These two young men were the only children of their bereaved and disconsolate parents.

REV. F. H. WAHLERS.

MR. WAHLERS was a native of Fähr, kingdom of Hanover, in Germany, where he was born September 10th, 1844. Of his childhood and early youth we have no information, nor of the time of his emigration to this country. He was licensed, and ordained to the holy ministry, by the Indiana Classis at its annual meeting in Lafayette, Indiana, in the spring of 1867. He was pastor for a short time at Crothersville, Indiana, where he died very suddenly and unexpectedly March 18th, 1868, aged 23 years, 6 months and 8 days.

He was a good man, and a faithful servant of the Lord. His death occurred under the most distressing circumstances. He was subject to epileptic fits; and, while walking out alone about 8 o'clock in the evening, he had an attack, and, falling on his face in a wet or low place, he was suffocated. When found, life was wholly extinct. He was greatly beloved by his people, and his early death was universally lamented. (Letter of Rev. F. W. Rodenberg.)

REV. FREDERICK MOYER.

THE subject of this brief sketch was born March 22d, 1844, in Rush Creek township, Fairfield county. His parents were John Moyer and Nancy, his wife. His

mother died when he was only about seven years old, thus leaving him deprived of her faithful training and guidance. His father is still living. He was baptized in his infancy by the Rev. George Weisz. In his fifteenth year, after having passed through a course of catechetical instruction, he was confirmed, and received into full communion with the German Reformed Church, by the Rev. N. H. Loose.

Feeling himself called of God to the work of the ministry, he entered upon a course of study, when eighteen years of age, in Heidelberg College, Tiffin, Ohio, where he completed his literary course, and subsequently, also, his theological studies. He was for some time employed as tutor in the college, and is said to have been a young man of much promise; which would seem to be confirmed by the position which he was called to occupy in the institution in which he had prosecuted his studies.

On the 16th of December, 1868, he was examined and licensed to preach the Gospel by the Tiffin Classis, Synod of Ohio. He had received and accepted a call from the Akron mission; and was about entering upon his duties in this field of labor; but, before doing so, he wished to pay his friends another visit. He reached his father's house on the 24th of the same month, and only a few days later—on the 31st—he was attacked with typhoid fever, from which he suffered about four weeks, when, on the 24th day of January, 1869, he fell asleep in Jesus, aged 24 years, 10 months, and 2 days. Of the particulars connected with his burial we have no information.

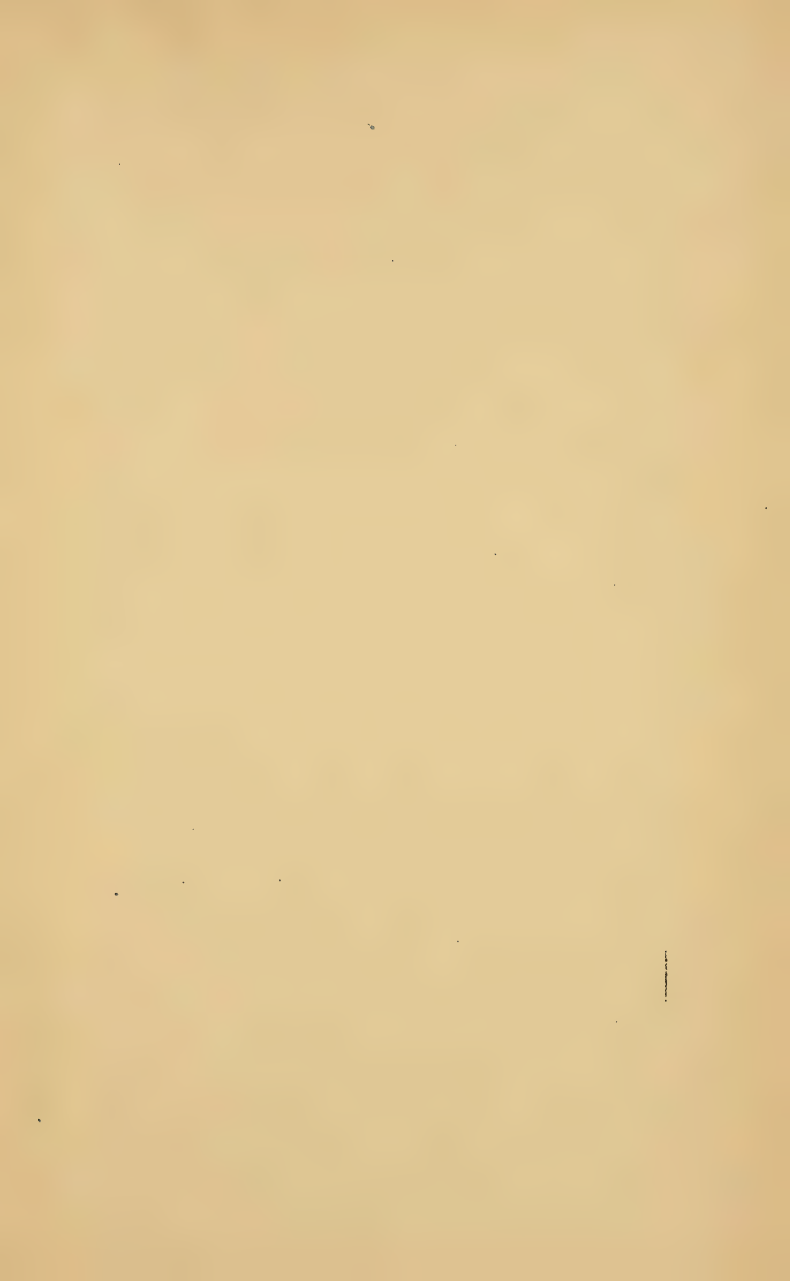
Mr. Moyer was a man of talent, and "much was expected from his future labors for the Church;" but God's ways are not as our ways. For wise and holy purposes He took him away from earth, even before he had entered upon the work of the holy ministry, in preparing for which he had spent years of hard study and close application. The Master needed him in that higher and better world, where, with "the general assembly and church of the first-born," he is permitted to serve God in a purer and more

perfect way. "Blessed are the pure in heart, for they shall see God."—*Ref. Ch. Mess., Feb. 10, 1869.*

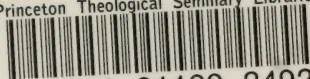
REV. THEODORE MUELLER.

MR. MUELLER was a European by birth. He was born the 17th day of January, 1834, in Stargard, Mechlinburg-Strelitz. His parents were Christopher and Dorothea Mueller. He was educated in the Rough-House (Rauhen-Haus), near Hamburg, under the Rev. Dr. Wichern. He was licensed to preach the Gospel by the St. John's Classis, Synod of Ohio, Nov. 4th, 1869; but was never ordained. He preached to a country congregation about six months. "He was a good husband to his wife," says one who knew him well, "a good father to his children, an active member of the Church, and a true servant of the Lord." He died, December 29, 1870, aged 36 years, 11 months and 12 days.

On the following day he was buried, at 2 o'clock, P. M. The sermon was preached by the Rev. P. Herbruck, on Gen. xlviii. 21. He left a wife and three children—one died soon after his own death. (Letter of Rev. P. Herbruck; also Min. O. Syn., 1870, p. 17.)



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